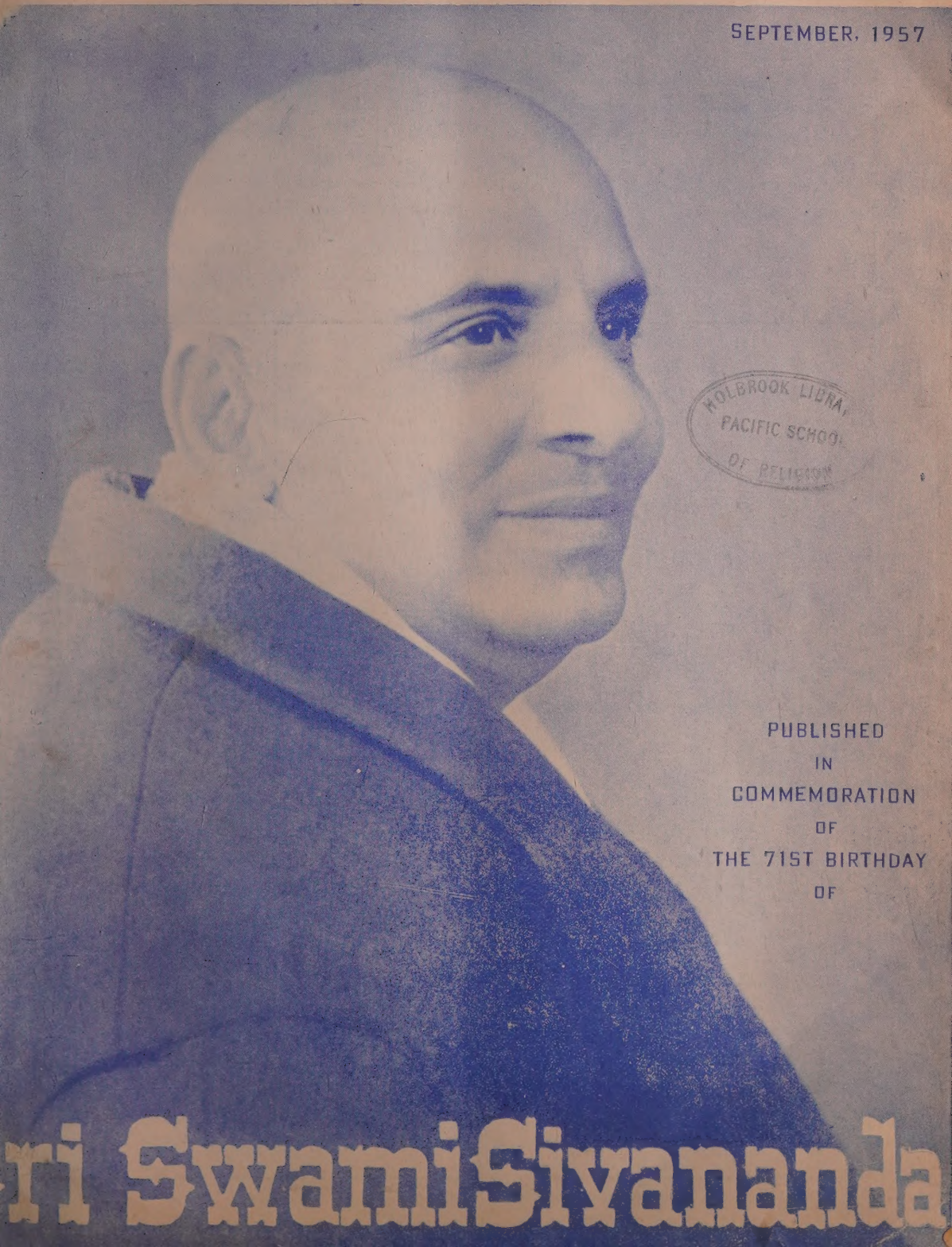
THE DIVINE LIFE

SEPTEMBER, 1957



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PUBLISHED
IN
COMMEMORATION
OF
THE 71ST BIRTHDAY
OF

ri SwamiSivananda

NAVARATRI PUJA

The nine-day worship of the Divine Mother will be performed at Sivanandanagar, Rishikesh, from 24th September to 2nd October. On all the days Havana, Archana, and special worship will be offered to the Goddess in her three aspects, according to scriptutal injunctions, besides collective study of the *Durga Saptasati* and other appropriate scriptures, Sankirtan and Bhajan. All devotees are welcome to participate in the worship, after having informed us of their arrival here Voluntary donations for conducting the worship in general or on behalf of individuals, in particular, will be thankfully accepted by :

The Secretary, Divine Life Society,
P. O. Sivanandanagar, Dist. Dehra Dun, U. P.

Om

1st " September 1957

Sri Dr Devaki Kutty M.R.C.O.G.
Lucknow.

Glorious Atman

Difficulties and troubles will help you in developing your will and power & endurance. Be courageous.

You are born for higher things. A glorious brilliant future is awaiting you. March forward. Find the rest in the Supreme Soul. Draw strength from within. Feel the Divine Presence everywhere. Dive deep into the Divine Source Realise the Infinite Bliss.

May Lord bless you

Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)
15th Sept. to 10th Oct. 1957)

September

20 Ekadasi
21 Pradosha Puja
23 Mahalaya (Pitri) Amavasya
24 Navaratri Puja commences
29/30 Saraswati Puja

October

2 Navaratri Puja concludes
3 Vijaya Dasami
4 Ekadasi
6 Pradosha Puja
8 Purnima ;

Special Ganga and Lakshmi Puja on all Fridays , poor feeding on all days.

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Vol. XIX, No. 9 September 1957

THE DIVINE LIFE

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WORK OF INESTIMABLE VALUE

(Sri Kamalakanta Verma)

[Retired Chief Justice of Allahabad and Rajasthan High Courts]

On the auspicious and happy occasion of the seventy-first birthday of His Holiness Sri Swami Sivanandaji Maharaj, I beg to send my respectful salutation, greetings and felicitations. It has been my good fortune to have His Holiness' Darshan more than once during His Holiness' visit to Patna, in the year 1950, where I happened to be at that time. One of my most valued possessions is an autographed copy of *Srimad Bhagavad Gita* which was given to me by Swamiji. His services in the cause of Dharma are too well known to need mention. The Divine Life Society, the Yoga-Vedanta Forest University, and the Sivananda Publication League, are doing work of inestimable value.

May the Lord be pleased to ordain that Sri Swami Sivanandaji Maharaj will remain in this world for many, many years to come so that his work of guiding humanity along the path of Dharma may continue.

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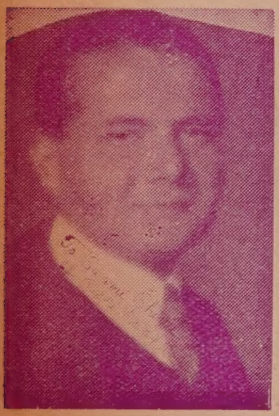
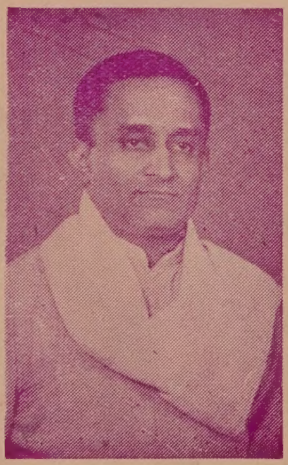

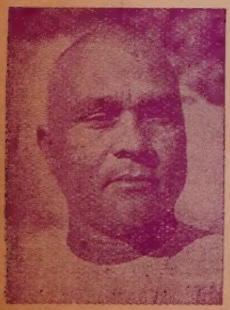

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THE DIVINE LIFE

Vol. XIX, No. 9 | BIRTHDAY SOUVENIR NUMBER | September, 1957

71st Birthday Message

MESSAGE OF PEACE

(Sri Swami Sivananda)

All the problems facing mankind today hinge round Peace. Given the secret of securing peace, Man will be able to build up a sane civilisation, prosperous society, happy home, and intelligent individual.

Groping blindfolded in the dark, man lays hold only on a series of destructive media – the Atomic Bomb, the Hydrogen Bomb, the most "effective" ways of using them, and the hateful ideologies of political self-aggrandisement, economic monopoly, national glory and individual power.

The "peace" that prevails today is the peace of fear and the peace of preparation. Ignoring the sincere advice of men of wisdom, the great nations of the world are intent upon demonstrating their destructive strength. That way lies war, not peace.

Peoples belonging to different religions, different nations, and different classes or castes, stir up jealousy, ill-will and hatred towards others, in the fair name of religion, patriotism, and various other 'isms, forgetting for the moment that what divisions exist in the structure of society today are there for the convenience of Man and for the promotion of commonweal.

This disharmony arises in the heart of man, infects the household first and gradually spreads to the society, and then the nation and the world at large. No amount of readjustment of the social structure and revolutionisation of political set-up will bring permanent peace. Even where these are necessary they should spring from the heart of man, for the sake of humanity.

Peace is the nature of the innermost Self of man. *Shanto Ayam Atma.* He who even strives to realise this Self, who has begun to direct his attention towards this Self, enjoys this peace that prevails in the Self. Even as the nuclear explosion spreads destruction for miles around, this super-phenomenal experience of the Peace of the Self generates the powerful current of Peace that dispels the darkness of ignorance and disharmony from the

heart of everyone who attunes oneself to the Yogi of such experience. Even a few Yogis of inner spiritual Experience of Self-realisation can transform the whole world and bring peace, plenty and prosperity. For millions devoted to them will share the spiritual treasures acquired by them. They will begin to feel that One Self dwells in all, One Life lives in all, and One Cosmic Will expresses itself through countless beings. They will begin to see that all distinctions are man-made and that all boundaries are imaginary. They will begin to think in terms of humanity, to practise the universal religion of cosmic love. This is the road to peace.

Therefore, turn the gaze within. Shut the doors of the senses. Restrain the turbulent mind. Slay the doubting intellect. Fill your heart with the nectar of faith and devotion. Serve humanity selflessly. Do Japa. Concentrate. Meditate. Pray and wait. Seek the Peace within. Realise the Self. Shine as a Yogi, the greatest benefactor of humanity. May God bless you all with health, long life, peace, prosperity and Self-realisation.

HOMAGE OF THE NATION

NEED OF SPIRITUAL AND MORAL SUSTENANCE

(H. E. Sir Saiyid Fazl Ali, Governor of Assam)

Ours is a country which has long been famous as a land of saints and sages. While people in most parts of the world sought happiness and bliss through mastery in the realm of gross matter, our saints and seers recognised and maintained that such happiness was intrinsically unreal, ephemeral and even self-defeating. They, therefore, resolutely persisted in the quest of certain universal truths which, they intuitively felt, life at the basis of existence in all its forms.

The sublime trail of progress in the realm of the spirit that was blazed by the great saints and sages in our country in the past is being continued today by the Venerable Swami Sivanandaji through the work of the Divine Life Society which he has founded.

The world today stands perhaps more sorely in need of spiritual and moral sustenance than at any previous time of its history. More than ever it is being borne out today that however great be the mastery over the physical world, and however vast be the potentialities of access to material wealth and power, these are useless without mastery over self.

The Divine Life Society teaches us how to achieve this mastery and shows the direction in which true human happiness lies. Swamiji, whose 71st birthday it is our privilege to celebrate, clearly sees that the human race has a happier and nobler destiny than to be engulfed by the material forces which it has been able to create. He has been by his exalting and elevating messages, bringing succour to all those who have contact with him in some form or other.

May he be long with us to witness the triumph of his sublime ideal and work, and may the Society which he has created continue to achieve more and more success in its noble mission.

VALUABLE SERVICES OF A NOBLE SOUL

(H. E. Sri B. Ramakrishna Rao, Governor of Kerala)

Though I have not had an opportunity of personal contact with the sage of Rishikesh, I have heard and read about the valuable services being rendered by Swamiji in the field of the dissemination of the knowledge of Yoga and Vedanta, both in this country and abroad.

In fact, I know that his Ashram at Rishikesh provides an asylum for many seekers of truth as well as for those who are afflicted and are in need of spiritual rejuvenation. I have heard of several accounts of people who spend a few days in the Ashram and get back with added strength of mind and spirit.

Our country still abounds in selfless seekers of truth, and Vedantins, who not only spread spiritual knowledge but can also give spiritual solace. Swamiji is one of such noble souls. I wish Swamiji many happy returns of this birthday and pray for continued success in his efforts.

MAY HE CONTINUE HIS GREAT SELFLESS WORK

(H. E. Sri V. V. Giri, Governor of Uttar Pradesh)

I had the great pleasure of going to Ananda Kutir, Rishikesh, when I was Minister of the Union Government in 1953. Mrs. Giri and I have had the pleasure of reading his great contributions, and we have much appreciated and derived great benefit from them. I wish Swami Sivanandaji long life so that he may continue to do his great selfless work, especially in the field of the dissemination of knowledge and Yoga and divinity in this country and abroad. Please convey our deepest regards to Swamiji.

NOBLE WORK FOR THE GOOD OF THE COMMUNITY

(Honourable Sri Kailash Nath Katju, Chief Minister, Madhya Pradesh)

The Divine Life Society will soon be celebrating Sri Swami Sivananda's birthday. Swamiji's life has been dedicated to noble work for the benefit of the community. His Ashram has been a centre from which beneficent energies have radiated far and wide. We all pray that his life may be spared for many, many years to come so that we may continue to benefit from his teachings, his precepts and his example.

DISSEMINATOR OF THE MESSAGE OF YOGA

Honourable Dr. Sampurnanand, Chief Minister, Uttar Pradesh

The life of Swami Sivanada needs no introduction to the educated public. He has done very great work in familiarising those who, for want of knowledge of the original texts, would otherwise have remained deprived of the treasure of the knowledge of Yoga and Vedanta.

I have had the pleasure of meeting him in his Ashram more than once. The manner in which he keeps in control his physical ailments is a tribute to his spirituality. His cheerfulness is itself very inspiring. I am sure all those who know him and his work wish him a long life.

GREAT SERVICE TO THE WORLD

(Sardar Swaran Singh, Minister for Steel, Mines and Fuel)

The Divine Life Society, of which Sri Swami Sivanandaji is the Founder-President, have rendered great service, both in the physical and spiritual fields throughout the world, and I have every hope that the Birthday Souvenir Volume will be a useful addition to the mass of other valuable literature produced by the Society.

I send my best wishes for the occasion, and join others in our prayer that the Almighty may grant Swamiji many more years of useful service.

REGARDS

(Sri K. M. Munshi, Former Governor of Uttar Pradesh)

My respects to Swamiji and prayers for his long life of 100 years.

GOOD WISHES

(H. E. Sri Sri Prakasa, Governor of Bombay)

I send my warmest good wishes for all health and happiness to the Swamiji and for success to the work that he is doing.

PRE-EMINENT POSITION

(Sri Lal Bahadur Shastri,
Union Minister for Transport and Communication)

Sri Swamiji's pre-eminent position in the field of Yoga and Vedanta is well known. It is only appropriate that his work should be commemorated in a fitting manner. I wish you all success.

FELICITATIONS

(Sri Raj Bahadur, Union Minister for Shipping)

I offer my felicitations and respects to Swami Sivananda, Founder-President of the Divine Life Society, on the auspicious occasion of his 71st birthday.

PEACE AND HAPPINESS IN HIS TEACHINGS

(Honourable Sri Panjabrao S. Deshmukh,
Union Minister for Co-operation)

Sri Swami Sivananda, Founder-President of the Divine Life Society, is very well-known all over the country. Thousands of people seeking refuge from the turmoil of life find peace and happiness in the teachings of Swamiji. By interpreting the philosophy of Yoga and Vedanta in simple, easy-to-understand language, and by disseminating it through the Divine Life Society, he has kept alive our ancient culture and knowledge for which we owe a deep debt of gratitude to him.

It is befitting that on the occasion of the 71st birthday of Swamiji a Souvenir Volume of his life and teachings should be brought out by the Divine Life Society.

I wish every success in this mission.

GIVER OF SPIRITUAL SOLACE

(Honourable Sri Nityanand Kanungo,
Union Minister for Commerce)

Though I have not had the good fortune to come in touch with the Rev. Swami Sivananda, I know of many people in many places who have derived spiritual solace and urge for self-improvement by the teachings of Swamiji and the efforts of his Society to popularise those teachings.

I hope Swamiji will agree to live for at least 120 years, the span which God allows the benefactors of humanity.

VALUE OF SPIRITUAL APPROACH

(Honourable Sri C. Subramaniam,
Minister for Finance and Education, Madras)

It is but appropriate that the message of Sri Swami Sivananda should be spread throughout the country and the people become aware of the value of a spiritual approach to the

various problems facing the country. I hope the Souvenir Volume will serve this purpose. I wish this venture every success.

DISSEMINATOR OF THE GOSPEL OF PEACE

(Sri A. D. Mani, Editor, "Hitavada", Nagpur)

Sri Swami Sivananda, whose 71st birthday is being celebrated, is a beacon of hope and peace in a country where so many problems are to be settled and where the goals of national and individual endeavour have not been clearly set. From his retreat in Rishikesh he has been spreading the gospel of peace, contentment and duty to India.

India has many problems to face but the people of the country require patience and, more than patience, a stern dedication to duty. Sri Swami Sivananda wants that duty should be the mainspring of human life. Duty and constructive endeavour are a translation of the Divine Life in present times. Sri Swamiji belongs to the cultural heritage of India, because he, more than any other person in current century, has stood for Indian cultural renaissance. May he live long to continue to be the herald of Indian cultural revival.

DIVINE MESSENGER

(General K. M. Cariappa, former Army C.-in-C., President, Divine Life Society, Mercara)

On this great day, the 8th of September, Almighty God blessed millions of this world, who were suffering from the malaise of the lack of adequate spiritual guidance, by sending to this earth our beloved His Holiness Sri Swami Sivanandaji as His Messenger.

We offer to our dear Swamiji our humble greetings on his 71st birthday. We pray to God to give our Guru good health and long life to enable him to continue to give spiritual guidance to us all, his devout votaries, which he has been giving so liberally and so practically all these years.

May our Swamiji's teachings of all good things in life, which must be acceptable to God, spread throughout the world to bring peace and happiness to mankind ! God bless our Swamiji !

(From the members of the Mercara Branch of the Divine Life Society : Sd. K. M. Cariappa, President))

MERGE YOUR MIND IN GOD

Just as the sun gathers up all its diversed rays at sunset and gradually merges in the crimson horizon, so also collect all the dissipated, scattered rays of the mind and merge them at the lotus feet of the glorious Lord.

Do not give leniency to the mind. Stick to your resolves. Cultivate the spirit of love, humility, divine compassion and tenderness as possessed by Lord Buddha. Nurse the sick. Comfort the distressed. Soothe the afflicted. Bring peace to them. An ineffable happiness will permeate your life.

Pray for the good and well-being of others. Pray for the peace and fertility of the land. Pray for mercy, light, purity, strength, peace and knowledge from God. Open your heart to Him. Be childlike. The gracious Lord is ever waiting to pour forth all His blessings upon you.

—Swami Sivananda

MODERN RELIGIOUS MOVEMENTS

(Dr. K. C. Varadachari, M.A., Ph.D.)

The XIX Century was the century of self-discovery for India. Of course this was achieved in a paradoxical manner, true to the will of the Divine Master of all worlds, whose activities are so very mysterious. The British imperialism was firmly established in India and rooted out all that appeared to be in any sense capable of being false to the tradition of Britain. Islamic culture had had its day ; its days were numbered and the pitiable successor to the great Moghuls was in every sense not even a relic of bygone days.

India looked to Britain and her traditions, to Christianity and its apostles for her rediscovery ; and even Hinduism felt that the monotheism of Islam, impersonal as it was in respect of God but very personal in respect of the Prophet, was distinctly not the stimulus that would help India to regain her spiritual reality. Anyway, Hinduism had passed out of the public eye. It should not be forgotten that those who felt that Hinduism is dead or ineffete or primitive or unresponsive to the great demands of life, were precisely those who had contemplations of their political status and social advancement. The vast majority of India slumbered with her ancient tradition, oblivious on the changes of the political scene, its intrigues and allurements and disasters and disgraces.

REFORMATION TRENDS

With the coming of British Rule things seemed to change rather fast. It affected every part of life. Law in the sense of impartial administration was something that took away at once the glamour of personal rule which would be grand and solicitous as well as ruthless and vindictive. Law was neither grand nor solicitous nor ruthless and vindictive. Hence even today many prefer personal misrule to impersonal rule, for something has made men identify personal rule with love, and law with its opposite, wooden and all that.

It is not to say that Islam was true to law and did not know love, nor that Christianity was true to love and did not know law. Far from that. The result, as always, has been cynically paradoxical. That may be the wisdom of the supreme Deity : out of evil cometh good, and out of good cometh evil. So one has to transcend both good and evil, and see that both are transcended by the supreme experience of their relative functions, provided that good and evil are not treated as absolute but partial truths.

Hindu reformers had started to make themselves respectable people of religion. At the beginning, the customs and methods of life of the Hindu were subjected to objective or western scrutiny and many social diseases and deteriorations were "discovered" and sought to be eradicated. The great savant and scholar who early enough felt the need for the new approach to religion in India, and way of life was Raja Ram Mohan Roy.

Early enough he was a rebel, in the sense that he did not see eye to eye with his parents on matters of belief. May be, a pragmatic scientific mind would have gone about decrying all religions. But he was too good a scholar and intellectual, too sincere a soul to have been just a materialistic visionary. He sought to find out for himself the message of the Upanishads. He had faith that the Upanishads were in some respects the grandest truths of all religions. His knowledge of the other religions, Islam and Christianity was intimate, phenomenal and catholic. All that proved that Hinduism of the Upanishads, beyond the sectarian Vaishnava, Sakta, and Saiva and other aspects, was basically the religion of the noblest mind.

BRAHMO SAMAJ

Brahmoism then was the answer of India to the sectarian Christianity and the prophet-centred Islam. God-centred religion is Brahmoism. Theism and not atheism is the real basic need of the soul of man ; and for his nature a clear and deliberate choice of the will of God through prayer and practice in ordinary conduct is necessary.

The development of the Brahmo ideal was made by the Sadharan Brahmo Samaj of Keshub Chandra Sen who purified the earlier rationalism of some at least of the Brahmos, and insisted upon the necessity for prayer in daily life and a high level of inward purity in conduct.

Western methods of worship are not suitable to India. Collective or congregational prayers should not be considered to be the all of religion : indeed it has a knack of weakening religious experience which is personal. Collective prayer indeed becomes a ritual, though it appears to be spectacular and even hypnotic. This turn to inward meditation was emphasized by Keshub Chandra Sen. It must be remembered that Gandhiji's prayers later in the 'twenties and 'thirties and, more so, in the 'forties of this century had enormous influence on the mass mind ; but whether it led anyone to his inward sanctuary is more than one could answer affirmatively. It may help sometimes and some alone.

Justice Ranade of the Maharashtra and Maharshi Devendranath of Bengal were the stoutest sponsors of the Brahmo Samaj. Later, we know, Veeresalingam Pantulu, Raja of Pithapuram, Sir R. Venkataratnam and others carried out the social and other reformative activities based on what they considered were basic to Brahmoism. The peculiar trait of most of the modern religious movements is that they tend to become social reform movements rather than religious movements.

RELIGION AND SOCIETY

There is perhaps some subtle connection between religion and social welfare but the concern of the ordinary man to his social context is much more emphasized in the modern world than his connection with the basic spiritual reality. Thus, most modern thinkers usually settle down in their spirituality with socialism or some such humanistic ideal of the welfare state, thinking that to promote these is religion. Thus we have their religion of the Society. The problem of Religion and Society becomes solved when society is the Religious Ideal according to them.

This paradoxical effect of the worship of the Society, albeit called in an abstract way as Humanity, had entailed another set of humanistic ideals : namely, that what is not known to our reason is irrational and inapplicable to human society and social life, and that the life that man understands is the perceptive economic life and all values, even the highest, must be amenable to and satisfy the demands of the sensuous and vital man.

One of the serious causes of failure in ancient times of Buddhist methods was not that Buddha meant anything humanistic even when he taught that the service of man is the service of God, but that humanistic ideals tend to be watered down to the twin instincts of self-preservation and self-perpetuation even when the self to be preserved has been abolished, and a serial self of the form of social progeny was installed in the place of a reincarnating Self or Atman.

How paradoxical the aim of Buddha and His Righteous Way of Dharma turned out to be is a question for philosophers of history. But strange as it may seem, this was never considered to be a problem at all. The truth of Spirit turns out to be the opposite in the laws of economic determinism and humanistic idealism, and hedonistic ethicism and political equalitarianism. Brahmoism

cannot stand by itself; it was too intellectual or too sentimental and subjective or else too very reformative to be of use to the inward life of the individual.

RAMAKRISHNA

Bengal, where these ferments of spirituality and reformism were taking place, found a new technique of understanding the religious life. It is an ancient one all the same. Sri Ramakrishna Paramahamsa was a devotee of Kali, the Goddess worshipped as the Highest by the Saktas. The Advaita of Saktaism is of a different kind from the Absolutism of Sankara. Yet the Saktas of Bengal found that Advaita could be reconciled with their beliefs.

Philosophically, Swami Vivekananda (Narendranath) was inclined to the Advaita of Sankara, but His Master Paramahamsa believed in theism of Kali. Paramahamsa himself could reconcile the two aspects of the Impersonal and Personal Godhead and taught the reconciliation: it was perhaps not in the same way as earlier Advaita did it. Advaita taught the Impersonal or Philosophical Absolute to be higher than the personal or religious Godhead. Not so was Paramahamsa's view: the two were on the same par.

We see that the religious and spiritual experiences of Paramahamsa promised direct access to the Divine Experience in its purity; and without distinction of caste or creed, so to speak, he threw open the gates of spiritual experience to all in the true Tantrika tradition. A great band of earnest souls, eager for spiritual experience, gathered round him. Today we see the Ramakrishna Mission sprawling all over the globe carrying the message of the Paramahamsa.

But more and more, the challenge of the material and economic world and the world of humanism had to be met, and it was sought to be met in the only way it was prepared for by the climate of the world forces. More and more, the social programme, indeed done in the spirit of service of God, had helped to enlarge its social usefulness and made many turn towards the Mission for social help and spiritual solace. But there is, it must be confessed, too much emphasis laid on the social aspect rather than on the spiritual or the Adhyatmika development.

NEED FOR INTEGRALITY

Surely, service and sacrifice must lead up to the spiritual discovery; and may it not be that even mere publications of the ancient scriptural texts and philosophical publications also do not exhaust the spiritual activity of each one of its members. Nor is the path towards spirituality to be traversed through socialism or social meliorism. Men do not live by bread alone, but then it is conceded that bread is the equivalent of breath. Security is sought for the economic man and welfare, and it is held with perhaps some justice that empty and hungry bellies are the causes of revolution, and religion, as the luxury of the human being, cannot but be a secondary consideration.

So habitual has life been trained to this economic and political materialism that even the God and Saints and teachers and prophets must tow the line with the politicians. It was necessary to question the axioms of the ancients regarding spirituality; but we have assumed too many axioms of the marketplace materialism to be of use in the process of self-discovery. Is it not again paradoxical to see that we adore Buddha and plead for a return to Buddha, even as Ram Mohan and Keshub and Sri Ramakrishna Vivekananda harped back to the Upanishads and the Tantras. But we have been in a strange situation, with our hearths and hearts ruined by the new impact: and confusedly we have been adapting to the new trends.

FREEDOM MOVEMENT AND RELIGION

The heroic struggle for independence, which we have today attained, was undertaken to recover the soul of the people, to discover our spirituality. The discovery of the Indian Genius was facilitated by the wonderful power of realisation of Vivekananda, and was followed by the founders of the Congress Party on the political front. Deeply spiritual yet the political scene was much more important, for on that depended the very freedom to order one's life and religion, one's hearth and home.

This preoccupation led some of the finest minds to political struggle : Tilak with his *Gita-Rahasya* or Karma Yoga ; Sri Aurobindo almost at the beginning a votary of the same, and the greatest of all ; Mahatma Gandhi, with his Anasakti Yoga. Even Indian Philosophy was rescued from western interpretation and began to be studied. The self-conscious people rose up to study and understand its cultural pattern. But this development was not either bigoted or uncritical ; but rationalistic interpretations from the western savants, as well as the eagerness to discover treasures at home comparable to those abroad, led to strange comparative studies in Philosophy and religion.

That is but to be expected, for all understanding proceeds from the known to the unknown, and the western thinkers were really understood by the eastern mind ; the earliest approaches to Indian Philosophy were however through western scholars. We have not yet passed that age of westernized thinking of eastern thought, despite the great efforts of Indian scholars to attain an eastern vision by the eastern thinker.

INFERIORITY COMPLEX

Western modes of thought are yet the fashion even after the attainment of independence. This trend has to be reversed, for, after all, do we not ask for the sanctions of western criticism for the discovery of ourselves ? We yet look forward to western approbations, opinions of the *Times Literary Supplement* or a Church *Times* or *Hibbert Journal*, to speak about us; our education does not seem to be complete till we spend sometime in a foreign country. It is not self-respect alone that is here concerned; it is a matter of spiritual urgency that we should look at ourselves as spiritual children of India rather than those of Europe or America. We have lost the spirit of the glorious Vivekananda and Gandhiji.

Science, we may have to learn from the West, but the spirit of spiritual life has to be native to us and not inbred by some socialistic deformations of an original Christianity or American or Modern editions of Christianity. Higher criticism in the West has shown up much of the bankruptcy of the Western spiritual air : do we believe that the War-atmosphere, the conflict situations, both individual and collective, and suspicion-hatred philosophies of society, glossed over by the after unexplaining rationalisations of psychiatrists, are not inherent in the climate of materialism that has seized the very soul of the West ?

MATTER AND SPIRIT

Notwithstanding the nostalgic seekers after Brahmic experience in the Western Vedantic centres, the atmosphere and climate of the West is comfort-seeking rather than soul seeking. Ultimately what decides that is the question. Agnosticism is the finest spirit of the modern sceptical philosophy and leads to a vain trust in the capacity of man to save himself. We have complicated a world already distraught by our limited nationalisms and welter of languages; and we have mixed up many things.

Peace is the goal of man, cosmic peace even, if possible. But the more we go in search of it the more distant it becomes. Our faith in man is shaken but our faith in God has not yet. The task of the modern seer is indeed very

difficult. The scientific developments on the one hand have placed in man's hands a power and potentiality for good or evil, and its spread has been global. It is not spirit alone that is universal but also the power of matter: and the omnipotence of matter has become a fact to be reckoned with.

The spiritual fruits are sought to be delivered by the material attitudes of science, indeed to be realised by means of matter itself. The vocation of spirit has ceased to be a unique one: its partnership with matter has become an accepted one, however niggardly at first. Matter has accepted to play the subordinate to human needs and subserve human demands. Matter has become our Mother Goddess; and science her arch-priestess. Man's satisfactions are met by matter itself and the spirit has become a far off phantom to be indulged in by the vain idealists and poets and spiritual somnambulists.

The history of materialism yoked to human needs is yet underway. The reality of life has been reduced to the fulfilment of needs the most biologically necessary; and all the modern endeavour is the fulfilment of what we call the basic human needs; man has to be treated as man in so far as he has a right for these needs. But, indeed, he has to be treated as a robot or machine unit when he has urges other than the human, and he has to be yoked only to economic ends of social welfare.

SHAPING OF RENAISSANCE

In this context we have to study the developments of the religious life of the people. The primacy of interest was political freedom, which was axiomatically claimed to be basic to our spiritual freedom and economic freedom. All the leading men of culture and intellect saw this to be the axiom of life: the great Vivekananda himself felt that political freedom was basic to life. Political Sanyasins or Karma Yogins in the new set up, whose only Yajna was the political fire. came into being.

For nearly half a sentury till we attained Freedom, in the political sense, the cult of the political Sannyasin of Tilak, Lajpat Rai, Bepin Chandra Pal, Gokhale and the Servants of India Society, and, most glorious of all, Mahatma Gandhi, was the leading force. All religious institutions of the modern type were quasi-political. The ancient religious *maths* lived far from the political slogan "Swaraj is is my birth right"; this Mantra resounded with a new meaning and a political meaning. Round it centred many other meanings linguistic, racial, religious, and other freedoms to live one's life. But they all united together against the common enemy , British imperialism.

The political dress of Religion was well suited to a people who were basically cultured in Hindu thought. Religion is the common factor about all the people of India. It is however not the love of India as the hate of the foreigner that united most people. The Gandhian religious mode used this lever of religion to do two things: one to rouse men to the sense of their own destiny and to improve the techniques of religion for the saving of the values that count in life. This appeal to religious consciousness was something that galvanised all India and the world. The religious consciousness showed its dynamic potentiality in the field of political struggle.

In the meanwhile there grew certain religious sects such as the revivalist schools of Bhajan, Sankirtan, the Sannyasas of the free method of taking up to the vocation of the renouncer unattached to any *math* or mission. Schools of Kusum Haranath, Sai Baba and Sri Ramdas being prominent among these. There grew also into importance the Arya Samaj as a counterblast to Christian evangelism and Mohammedan conversion and taught that anyone could become a Hindu. Caste system settled down to the condition of fossilization or atrophy.

Theosophy with its doctrine of universal religion, based on comparative religion and philosophy, greatly spiced with the occult mysteries of the world, became the champion of Indian Independence on the one side, and reformed Hinduism also on the other. An attempt to forge unity between Arya Samaj and Theosophy early in the last quarter of the XIX century failed. The cosmopolitanism of Theosophy did not square with the militant theism of Arya Samaj. A return to the Veda was not the only end of Theosophy ; rather it was harping back to the more fundamental quality of the unity of all religions based on the occult knowledge of its Masters. Twentieth century saw the gulf or rift becoming wider.

CONTEMPORARY LEADERS

There were, however, some signs of a deeper acknowledgment of Spiritual values. Sri Aurobindo started as an extremist in politics but soon discovered that India has a message to the world—the message of a spiritual man, the superman. His rich writings on the Vedas, Upanishads and *Life Divine*, on psychology of social development, foundations of Indian Culture, and his poetical works renewed the vitality of Ancient Hindu thought. He was himself a Yogi of the integral path.

Rabindranath, a poet of genius, who had won the Nobel Prize for literature, was deeply alive to the cultural pattern of India and his works had profound influence on the younger generation. Vivekananda, Rabindranath and Aurobindo were the three eminent Bengali seers who had led the spiritual fight and transformed the inner life of the country, whilst Tilak and Gandhiji shaped the common life of all Indians for the freedom of India. Thus the twin processes of spiritual birth and political birth were underway in the first and second quarters of the XX century. Lesser forces in one sense but perhaps mightier and deep, were also evident. Sri Ramana Maharshi was one of the most luminous personalities on the spiritual scene during this period.

The end of the first half of the XX century saw the passing away of Gandhi, Aurobindo and Ramana, the latter two in the same year 1950.

We are today witnessing the loneliness of the spiritual being. Surely, we have among us the brilliant Dr. Radhakrishnan, a personality of great distinction in comparative Philosophy and Religion, a personality who combines in himself the rare qualities of a philosopher and statesman and who has, above all, a penetrating vision. His works have been so numerous and influential in the intellectual fields of world thought. A global mind in one word ; we have perhaps yet to receive its richest gifts and contributions.

SWAMI SIVANANDA

The activities of Swami Sivananda during the past fifteen years have shown a personality of extraordinary vigour and enduring faith in education of the common man, and the men who have been unsettled by western education, in its materialistic form. Spiritual truths, the most obvious and precious, were lost sight of by the modern educated man. Secularism and materialism sapped the inward spirit of young men, who have turned to spiritual men wherever found. But in Swami Sivananda they had discovered one who speaks their own language and fulfils their deep aspirations for spiritual food and thought.

His vast undertakings and the selfless purity of his life have evoked the admiration of one and all. Many, both in India and abroad, have sought his guidance and are seeking guidance, which he is trying to give. He started the Divine Life Society and the Yoga-Vedanta Forest University and has been traininig young men in the life of spiritual service successfully. He believes in mass culture and uses all the amenities of science for the purpose of carrying the message of

life to the hearths and homes of all. Divine Life Societies are strewn all over the country and the globe, even like the Ramakrishna Mission's Branches.

CONCLUSION

The XX century in its second half thus witnesses certain continuing trends of the first half and also the growth of new methods. The tendency to revaluate Buddha's teachings on the occasion of the 2500th anniversary of his *mahaparinibbana* is all welcome. The Vedic, Upanishadic, Gitaic, Mahabharata and Puranas, as well as Tantras and Agamas, and Buddhism have all come again into the consciousness of the people of the country and the world. The western religions and mystical thought have been influencing this country for quite a century, not to speak of science and industrial trends. Is there any real possibility of discovering the meaning of spirituality apart from the trends we have mentioned, or is it merely the sum of these trends ? Is man anywhere near the peace that he seeks whether in himself or in society, or in some far off ideal or the eternal spiritual ?

We shall try all and yet not be able to discern the peace. It is to this aspect J. Krishnamurti calls our attention. All methods taken up by the sincere seeker turn out to be just mechanical gadgets which cannot help inner discovery. Rituals and rites, Bhajans and Samkirtans, even Jnana-yajnas and others all night long or day-night long, cannot liberate the understanding that comes from Grace of the Supreme; inward and eternal, and timeless truth is possible only to one who has been chosen by the Divine Grace. To win it, all that is needed is the abiding love of understanding (which is different from logical dialectics and subtle word chopping and splittings).

The Grace of the Divine is the answer to the problem of modern distress and spiritual collapse in the face of the challenge of machinery and materialism. But alongside this we also find that the need is felt for personal experience and answering grace. The spiritual prodigal is returning, after all, to Spiritual Life.

DEDICATED TO THE SERVICE OF ALL

(*Dr. Howard John Zitko*)

[Co-ordinator-General, World University Roundtable, Los Angeles, U. S. A.]

From across the sea, as its world headquarters, the World University Roundtable, in the city of Los Angeles, takes cognizance of the seventy-first birthday of His Holiness Swami Sivananda and wishes this modern saint an ever increasing abundance of health for himself and an ever greater outreach of his universal message of light, life, and love, to encircle the earth. May God give him the strength to endure, the vision to aspire, and the love to conquer all things that are yet to be done.

The world needs spiritual guidance as never before in its history. Swami Sivananda is providing that guidance. The world needs loftier ideals if it is to survive its own self-generated destruction. Swami Sivananda is giving these higher ideals divine expression in his world ministry. The world needs to know God as a Perfect Presence and a Perfcet Power in human affairs, an ever available Helper, a wonderful and effective Counsellor, a masterful and resourceful Partner, and a Healer who stills the mind in peace, calms the emotions in reverence, and renders the body immune to harm and suffering. Swami Sivananda is voicing classic utterance to the intent and purpose of the Supreme Creator in bringing mankind to a perfect manifestation of its divine Possibilities.

The peoples of the world suffer only from a lack of love in the human heart. They hope to solve the problems of war, famine, disease, insecurity, and affliction by ignoring the cause which stems from human selfishness. His Holiness has provided the one and the only realistic answer as demonstrated in his own consecrated life, namely, the cultivation of an illumined mind, a loving heart, and a selfless dedication to the service of all.

I am proud to have a place in the saintly life of this great humanitarian. My respect, indeed, my devotion, to this universal soul knows no bounds. Even as I humbly go about my daily duties on this side of the earth, I feel his presence in my home and office and know that the God we mutually worship is the link which binds us inseparably in brotherly concord. Somehow, the daily responsibilities are easier to bear, the daily problems easier to solve, when I know that there are saintly men like His Holiness who stand firm in the tempest of global affairs, whilst bathing the world in a love and a peace that is both indescribable and inexhaustible.

Whilst he has not asked for recognition or reward, to Swami Sivananda, the towering saint of the Himalayas, goes all honour and fidelity. May his exemplary life be a continuing inspiration to all mankind.

SAINT AND SAVANT

(Colonel A. N. S. Murthi, New Delhi)

In the West, as in the East, one often imagines, or expects, because of one's reading or hearing of some saints in the past or in the present, a saint to be a stand-offish, silent, sombre man of solitude.

Therefore, when one sees Siva seated in a chair, in an office, where typists are busy, money is transacted, men and women jostle, one is taken aback to find him completely contrary to one's conception of a saint. It is after sometime comes the realisation that Siva is a saint with a difference.

SAINT WHO SHUNS NONE

While Siva, like all saints, has his hours of silence and solitude when none is allowed to intrude, he often delights to be right in the midst of God's creation-be it men and women, fruits and flowers, tables and typewriters, or *tabalas and veenas.*

Why not ? To despise anything of this Universe is, to him, despising its Creator. Siva would not despise even a sinner. Even as the sage of Nazareth said that they that are whole need not a physician but they that are sick, this sage of Rishikesh says that he would have his Ashram considered an asylum.

Thus you find him surrounded by all sorts of activities, and men and women. There are his good disciples who, for their excellence, may be compared to the close disciples of the great Buddha or Jesus. Along with them are others who originally came for complete 'liberation', but in spite of themselves could not help slipping down, now and then. Then there is the vast crowd, the floating population, that comes to see the saint for curiosity or for 'quick liberation'. Of the last, a few become his devoted adherents, a few his admirers, and the rest return in the satisfaction that they have had his *darshan.* Besides those who make the pilgrimage to '*Ananda Kutir*', the Abode of Peace, there are hundreds and thousands who have either heard or read of him. They are scattered all over the world and their number is legion.

EQUAL VISION

To siva those that are afar in distant lands, who have never seen him, and whom perhaps he may never see, and those who are near him,

who come to see him and stay in his Ashram for a while are all alike. Each one is, to him, like unto God. The woman who gives away her jewellery towards the expenses of the Ashram and the servant woman who cleans the Ashram's utensils are one in his eyes. The disciple that is in constant attendance on him and the fanatic that once sought him with an axe to hack him are one. To both, he has the same kind word and to both he would speak in his inimitable humourous way.

The woman who gave away her jewellery does not understand Sivas Advaitic disinterestedness and begins to complain of Siva's indifference to her, in spite of her "enormous sacrifice." Similarly, the man who gave up everything to follow him finds himself no better treated than the Sadhu who washes the Ashram's dining-hall, and, therefore, begins to feel neglected.

Siva looks on amused at these and, by a word here and a word there, tries to lift them up from such self-righteousness. So it is with those who come to seek liberation but seek things of the flesh in this holy of holies. As through the ages, those who will be cleansed are cleansed. Others who would delight in their sores return as they came. And some, returning, rail at the saint and his saintly abode as a place of commerce where typewriters rattle and coins are counted.

They forget that everything here is done in the service of God. Every word that is spoken is but about Him.

That Siva lives and moves and has his being in Him only, those who have known the teachings of Gita can realise. Does not the Lord says :

"He who is devoted to the Path of Action, whose mind is pure; who has conquered the self, who has subdued his senses, who has realised his Self in all beings, though acting, is not tainted." (Bhagavat Gita, V-7)

A SAVANT ? YES !

What research has Siva done ? What are his contributions to human thought ? True, he has written many books, but is there anything original about them ? So say the wiseacres.

Such critics know not what they say. In everything that Siva says there is originality. He does not re-utter the ponderous words of the Vedas which can be understood but by the learned few. His words are simple, short and stimulating. What is it, after all, that a savant does, whether he be a Newton or an Einstein or a Goeths but discovers or un-covers eternal truths—truths that have been always there ? In so far as what he says is direct, effective and fresh as the southern breeze. Siva's utterances are indeed, original. In that they are understood by the common man and not the intellectual few only, in that they reach the vast masses and not the privileged few only, as in the past, his speeches and writings cannot but be regarded as contributions to human thought.

Of what avail is contribution to human thought if it is bottled up for view by the learned few ? Only that knowledge can be considered as contribution to human thought if it penetrates the masses and ennobles their lives as the flood of the Ganga that waters and fertilises whatever land over which it flows. Has not Siva been flooding the world with his books and magazines of spiritual knowledge for the elevation of all those whom they reach ? Is there a town or village where Siva's message has not reached ? Is this not a contribution to human thought and progress ? Is not his clarion-call, by the spoken and the written words, prayers and Bhajans, to change the ways of men, that they may lead a life of righteousness, sufficient to hail at once as a saint and savant ?

GODLY SONHOOD

(Archbishop His Grace the Most Reverend Dr. William Franklin Wolsey, Canada)

To Swami Sivananda :

Dear Friend and Master-Teacher,

Your Godly Sonhood in continuing to express goodwill and love has reached many in the form of your books.

I thank God, I have had the good pleasure of knowing how to get in touch with you, and we shall continue our mutual good relations for ever. We shall attach your name to our Academy work so that your blessings will go forth to mankind. If you wish our humble name in your work, you may use it in whatsoever manner you desire.

I am delighted to know that you will accept my humble writing for the perusal of your good spirit, and will be so kind as to give me constructive comments about them ?

You have conveyed your pleased co-operation in our good work as you already have our co-operation in your good work—all to the Honour and Glory of God, our Father.

Most Beloved and Holy Son of God, I salute you in love and good friendship. I was so happy to hear from you and was glad to know about your good work, of which I have heard so much. I also enjoyed your forword to the book which Peter Patrik has written... I am especially interested in music. It is so good for the soul. It is for this reason that I appreciate your book on music. God bless you for writing it.

Would you, Venerable Sir, like to become one of the Patrons of our International Academy ? We would like to have one of the holy men of India on the Roster of the Executive of the Academy. I do hope that I shall be able to visit India in not too distant a future. I will then come and enjoy your Presence. God is good in and through you, and I am hapyy to extend the hand of brotherhood to you. God bless you and give you long life and good strength to carry on your work. I thank you once again for your kindness.

PHILOSOPHY OF DIVINE LOVE

(Sri Swami Sivananda)

Love and Religious Experience

Without love there can be no religion.

Where love is, there is God.

Love is the basis of religious Life.

Divine Love has no sex. It sees all in God and God in all.

Love and Cosmic Life

Love is the creative force in the world.

From love this world is born, by love it is sustained and into love it enters.

The Power of love can transform the universe.

Love creates and unites.

Love and Human Unity

Love dissolves hatred and enmity. Love promotes understanding.

Love is the moving principle of all forms of fellowship.

There is real love only when there is true inward identification with the life of another entity.

Love is the most powerful dissolvent.

Therefore, live ye all in the one love Divine.

Love and Moral Nature

Virtue is Love.

Virtue is the nnfolding of love

Whilst love is a dual expression for non-injury, its logical fruition is in service.

The principles of love, compassion, mercy, fellowship and goodwill are all entwined in the term non-injury.

There is no good life but love.

Dynamic Nature of Love

Love is not a passing sentiment or a feeble emotion.

Love is strong, deep and enduring.

Love and service are inseparable.

Love expresses itself in service of humanity.

Ethics of Love

Loving and suffering go together.

To love is to suffer.

No one who really loves can escape suffering.

Benevolence to all men is love.

Divine love : Its Power

Love is life. Love is energy of existence. Love is happiness. Love is immortality. Love is Wisdom.

Love never fails. Love is success. Love is Victory. Love is eternal sunshine.

Love is a purifying element.

Love is a colossal spiritual force.

Love redeems. Love transforms. Love purifies.

MAY HE ESTABLISH DHARMA

(*Vidya Bhushan Sri V. A. Sundaram*)
[Treasurer, Hindu University, Banaras]

What shall I say about the Great Swamiji who has renounced the world, who lives in solitude and away from the bustling crowd, who has chosen as his abode the holy mountain which has been always the resort for the self-realised Yogins, who is bent on service to the poor, the lowly and the down-trodden, whose one and only mission is to raise the fallen and exhort the people not to commit sin but to walk in fear of God, and whose life is an inspiration to modern India. May he live long is my prayer to God.

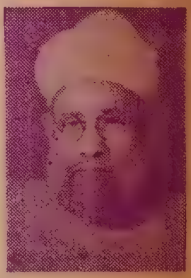
I have not many more words to say, but to bow in adoration and in silence before this messenger of God and this prophet of Divine Life.

During the past 50 years I have met half a dozen saints—the late Jagadguru Narasimha Bharati and his successor (who passed away last year in a moment of ecstacy during a bath in the Tunga river), Maharishi Ramana, Sri Aurobindo, Pope Pius XII, the octogenarian divine, the venerable Swami of Ceylon, reputed to be six score and twenty (some say that he is more than two centuries young, whom Mahatma Gandhi had met in Ceylon), and that good shepherd among men, Sadhu Sundar Singh, who was Christ-like and who remained immaculate and undefiled from beginning to end. All these Yogis have left indelible impressions on my mind. I was lucky indeed to meet Swami Sivananda face to face in holy Varanasi, when he came here eight years ago. It was a pure joy to listen to his oration. He spoke of the glory of God with such fervour that everyone was thrilled. His legacy to India is the love of God.

May the Swami live long and may he establish righteousness or Dharma on this ancient soil.

When we see faults in others, we must remember our own faults. But we usually forget our own weaknesses. It is perfectly true that we suffer mostly because of our failings. We remember only the sufferings inflicted on us by others, but do not remember the sufferings we inflict on others. It is not healthy to have the mind rankling with bitterness and sorrow.

—*Swami Ramdas*



SOME OF THE CONTR BUTORS : *left to right 1st row :* Gen. K.M. Cariappa, Alojz Piltaver, V. Lindenberg, S.D. Ramayendas ; *2nd row* : T. Tjiat Ing, Alexander Watt E. Hiebsch, Emmi Hoffmann, Vedanand Jha, Von Schoen ; *3rd row*: A V. Raman, P. Kong Tik, J. A. Simoes, C. D. Boltwood, Swami Swaroopananda, Mirza Mohammad Ali ; *4th row* : K R.R. Sastri, K.S.R. Sastri, Maj.-Gen. A.N. Sharma, B.B. Desai, H.M. Syed ; *left* : Thomas Brown ; *right* : R. T. Werther.

MODEL FOR EMULATION

(Dr. Mohammad Hafiz Syed, M.A., Ph. D., Litt., Allahabad)

Sri Swami Sivananda's seventy-first birthday is full of significance for his devotees and admirers. Having completed the Biblical age of three score years and ten, he has entered in the last stage of his life which we hope and pray will take him on to the hundred years. All the ancient Rishis attained not only a century but some of them exceeded this limit as well. His great services and achievements of spiritual ideals are too well-known to need any elaboration. It strikes me to mention only two glaring facts of his consecrated life.

We all know that there is no dearth of Sanyasins in this sacred land of ours. These Sanyasins having put on yellow garb do not discharge their duties as men of renunciation as well as they should. They are so self-centred that they think of their own comfort and ease and perhaps their personal salvation than anything else. They have not learnt the highest ideal of a Sanyasi, namely, to live in the lives of others and think less of themselves and more of others. That is why most of them are not held in high esteem by the educated people of India. They are treated more as drones and sinecures than useful members of society.

As a contrast to innumerable Sanyasis roaming about in the various parts of India, the exemplary life and wonderful career of Swami Sivananda stands out glaringly as a model for others to follow. He has been contributing numerous articles to almost every magazine and periodical here in India and abroad. More than this and more conspicuous than this, he stands out as a shining light, which has translated and interpreted a great number of the sacred scriptures of the Hindus in simple, forceful English. One great merit of his translations of the Upanishads, the Gita and the Brahmasutras has been this: Some of the oriental scholars in India and elsewhere have translated these books in their own way and have confined themselves to the outer meaning of the bare text, altogether forgetting that these texts have dual meaning, inner and outer. The sacred scriptures of ancient Hindus cannot be understood fully by those who have not learnt to dive deep into their own Self. Swamiji is one of those few Sanyasins in India who has not only the gift of gab and knows the art of writing, but is fully alive to the spiritual values of life and he is, therefore, in a position to understand and interpret the text of sacred scriptures better than others. Therefore, his contribution to the sacred scriptures stands out as unique and remarkable. May Swamiji attain his *Shatabdi* (centenary) and continue inspiring and guiding the erring humanity for another thirty years to come: is the heartfelt prayer of a sincere devotee and admirer.

God's name is very sweet—sweeter than anything in the world. There is a general complaint of many aspirants that his glorious Name has not been giving them the sweetness which Saints have found in chanting it. There are certain conditions to be fulfilled before you can know its nectarine taste. Know in the first place that God is eternal bliss and peace and He and His Name are not different. Then humble yourself before Him and take His Name with all faith, love and devotion. Then you will certainly feel that the Divine Name is the giver of pure joy.

—Swami Ramdas

MIRACULOUS HEALING GRACE

(Sri Thomas Brown, England)

On this, the 71st birthday celebration of our Divine Guruji Sivananda, may I, one of his humblest Chelas in the far flung frontier of his "Empire," send my best wishes and sincere prayers that we may have the joy of these celebrations for many years to come.

Long I had prayed to Bhagavan, where could I find a Guruji to guide me on the path of Dharma, and then when I was lying in hospital with health lost, career ruined and all the things that make for a comfortable material existence, scattered to the winds, then Bhagavan gave his greatest treasure, our Sivanandaji

How can I express in words the kindness of Guruji, the floods of books, the kind letters of comfort when they were most needed !

Not only spiritual comfort has this wonderful Godman sent, but I have also been the recipient of his miraculous healing grace during one period of my illness, with a dramatic cure which puzzled the doctors attending on me.

May be I shall never know the joy of our Sivananda's Darshan, like those blessed ones who are fortunate enough to reside in Rishikesh, but he dwells ever in my heart even though I am often unworthy of his grace.

We, the outposts of our Guruji's domain, can only show our love for him by ever performing Seva in his name, that even those who are not fortunate enough to know his grace, may ever come to associate Sivananda with everything that uplifts and leads to God and the truly Divine Life.

May the Blessed Lord make us worthy of him.

REACH OF LOVE

(Dr. R. L. Soni)

Director-in-Chief, World Institute of Buddhist Culture, Burma.

While I lay in bed in terrible agony, nursing a broken skull, in October last, I received message of sympathy and best wishes from several parts of the world, which considerably sustained my courage to live through my suffering. Amidst these messages was one which specially caught my imagination and deeply influenced me. It was from Sri Swami Sivananda, of the celestial Himalayas. On receipt of the unhappy news he had conducted a special worship in the Himalayan heights for my quick recovery, good health and long life. It was "for a noble Mission" that I was saved, he wrote. The message, besides, was crowned with his gracious Blessings and Love.

I immediately realised that the Message was of sterling Metta, true Love, which, unconditioned by relativity, taps the very springs of Infinity.

I might also add that my recovery was simply miraculous, and I feel that I have been spared "for a noble mission," though the exact nature of it is yet not clear.

There is marked difference in physical, mental and spiritual love. While the reach of the first is the material existence and of the second, the mental zone, the reach of the third is the spiritual realm. While the first may degenerate into lust for persons, power and possessions, and the second into philosophical controversies, the last remains love in its true splendour, absolutely selfless, without a blemish and any division, radiant with Peace and saturated with Bliss.

It is the healing touch of the last variety, admittedly the only genuine form of Love, which the world needs, particularly today, when stark materialism is on the ascendency,

science is running amuck and philosophy is in confusion. Swami Sivananda is the apostle of this, the spiritual Love. His is a Love that transcends all barriers, and is, besides, absolute in benevolence. It is verily the Metta *par excellence*, the Metta which the Buddha advocated as a panacea for all ills to which the flesh and the mind are prone.

The seventy-first Birthday of Sri Swami Sivananda gives me a happy opportunity of extending to him my most cordial greetings and congratulations and also best wishes. May he live long in health and happiness, helping the cause of universal well-being through loving kindness for all sentient beings, uniting all in sympathy and boundless Love, and, above all, lifting mankind as a whole to a higher water-mark of spiritual values,—is our ardent wish.

GURU FOR ALL

(Prof. K. R. R. Sastry, Principal, University Law College, Jaipur.)

Napoleon once admonished his brother Jerome that if he had not done something remarkable till 60, he better had not been born at all; many mortals do consider the age of sixty as a memorable milestone. The truth is, every day is as important as the other; and in order to remind us "the corpses of tomorrow" of our duties, we start with certain mile-records as the celebration of our birthday.

When one comes to the case of a great monk as Swami Sivananda, it is our duty to celebrate his birthday, for in doing so we touch the divine chord in us.

The world over, there is fear of man by man. As I write, the U. S. A. is continuing the current series of atomic explosions; the Soviet Union has completed its hydrogen bomb test series; and Britain has just exploded her first hydrogen bomb near the Christmas island, an island named after the Prince of Peace !

Love is God. Where there *is no love* there is fear, and where there is no love we have driven away divine grace. Where there is no divine grace, nothing can thrive.

It is in this task of generating Divine Life that the great sage Sivananda of Rishikesh, has been engaging himself.

Two good Christians to be joined by a third Quaker have been hitch-hiking the world over to god near the hellish spot, aye, to die there of the radio-active discharge. (They have given up the idea since). What a manifestation of vicarious suffering taught us by Buddha and Christ.

It is an age-old question whether one should have a *human Guru*. There have been cases as Ekalavya, Sri Aurbindo and Maharishi Ramana, where a human Guru was not in the picture. There have been cases also of thousands of human Gurus amongst the great order of monks -Shankaracharyas. A Guru may come in a dream (Patanjali *Yoga Sutra*). There is precious advice in the *Ashtavakra Gita* too. A conclusion tenable is that what Guru you are to have is a question of fact.

This has to be stated in truth that Swami Sivananda is *available* for thirsting humanity of all races and religions.

Chain-reaction of Divine Life : Through him a chain-reaction has let in where good thoughts, noble deeds and deep silence have been going round and round for cosmic good.

Let us honour saints. In honouring a noble saint we honour the culture of our land.

Our culture is not to be found in cinema halls; nor is it nurtured by film stars. Our universities are passing through stress and strain. Our ministers have yet to find out that common mean between rapid industrialization and unchanging conservativeness.

All of us working at different points in the circumference have to rest in the centre. One

travelling in London keeps to the Nelson Column at Trafalgar Square lest he loses the way. Likewise, all of us require the dynamic centres of our Culture such as the great Ashramas and their worthy leaders.

I lived in the company of a melodious minstrel, a doctor transformed into a sage, now well-known throughout the world as Swami Sivananda. He sings ecstatically at the end of the Sat-sanga in every evening. He drinks the glory of the ever-flowing Ganga. All gathered get a peace that passeth understanding in that setting of intunement. May we honour the feet of Sivananda.

SIVANANDA IN 1955 AND 1956

(Dewan Bahadur Sri K. S. Ramaswami Sastri, Madras)

During many decades I have worshipped at the shrine of Swami Sivananda's life and teachings, and have already written many volumes about the same, including a clear and full and final summation entitled *The Metaphysics and message of Swami Sivananda* (which awaits publication). Since then many more books and messages and radio-talks have issued from Swamiji's restless and radiant pen. Hereafter I have resolved to indicate in each year's Birthday Souvenir Volume only the most recent march of his spiritual message for the glory of God and the salvation of man.

A circular of Sivanandashram rightly refers to the Biblical passage, "In the beginning was the Word, and the Word was with God, and the Word was God", and says : "Through aeons past, the messengers of God have conveyed to man this Word, that was God, and through which, amid the swirl of conflict and poise, pain and pleasure, he has come to see his original source, wherein alone there is absolute happiness enwrapped in perpetual peace." What a beautiful thought ! What beautiful words.

Swami Sivananda's triple-faceted mental prism radiates to us the white light of God's word through the multi-coloured splendours of spiritual teaching and song and service. Satyam, Sankirtan and Seva are, in his holy self, a unity in trinity and a trinity in unity. As the circular rightly says, "The personality that reflects the Word is so cultivated as to be the image of the Word itself."

Even the literary output in 1955 and 1956 is bewildering in its range and variety as it includes many books, the issues of *The Divine Life*, of *The Yoga-Vedanta Forest University Weekly*, etc. I propose to give here only a few indicatory references, lest this article itself swell to the size of a book.

I would like to begin with a reference to Swamiji's address at the University of Roorkee in 1954. He referred to the engineers as a great natural asset :

"Engineers are assistants to Lord Brahma in creation. Artists, painters and engineers—they are all assistants to Lord Brahma, for they have creative talents. They all add to the wealth of the world."

At the same time Swamiji stressed the vital importance of religious education in this era of secular education and of total secularism in life. He said : "Real religion is selflessness. To live for the sake of the Lord's creation is Divine Life." He then put the searching question : " Of what use, then are your biology, physiology, psychology, and the other 'logies ? Of what use are your text-books which give you every kind of information other than what your inner self needs ? Remember ! Man does not live by bread alone. There is something greater than all this." Swamiji then gave his own divine gospel : "Serve, love, give, purify, meditate, realise ; be good, do good, be kind, be compassionate ; enquire "Who am I, know the Self, and be free."

In *Yoga and Realisation* (1955), Swamiji defines Yoga as a process of self-culture, leading to spiritual perfection by Self-realization. After describing Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga, Mantra Yoga, Laya Yoga, Kundalini Yoga, Lambika Yoga, Hatha Yoga, etc., he says : "The Yoga of synthesis is the most suitable and potent form of Sadhana..... The Yoga of synthesis will develop the "head, heart and hand," and lead to perfection. To become harmoniously balanced in all directions is the ideal of religion. This can be achieved by the practice of the Yoga of synthesis." (Pages 32, 33)

In *Sivananda Yoga Samhita* (1956), Swamiji's illuminating addresses at Roorkee have been collected. The basic vital ideas stated above are fully elaborated therein. A precious and telling idea in thc book is that of Yama's "four letters" to man. The first is the appearnce of grey hairs, the second is the dimness of sight, the third is the decay of teeth, and the fourth is the decay of vigour in limbs. Man seeks to counteract by dyeing his hairs, putting on spectacles, false teeth, and walking sticks (pp. 41 and 42). Then death comes without any further warning. Yoga is the bridge leading man from death to immortality. Swamiji reiterates : "The Yoga of synthesis is the most suitable and potent form of Sadhana." (Page 154)

In *Music As Yoga* (1956), Swamiji recurs to his favourite Sankirtan Sadhana. He says in it : "There are various ways to God-realization—Bhakti Yoga, Raja Yoga, and other Yogas. But the easiest, cheapest, quickest, safest and surest way to attain God-realization is Sankirtan Yoga." (Page xix)

Sivananda, My God (1957) gives to us the spiritual experiences of Swamiji's devoted disciple, Sivananda-Hridayananda. It will linger long in all minds. But I love most what she says about Swamiji's voice : "Swamiji's voice. Ah ! What an enchanting, wonderful voice it is ! It is indeed a voice of inspiration, joy, peace, strength, purity, love and power. No one who has heard it can forget it again. It will ring and linger in the ears for ever with its sacred sweetness."

EMBODIMENT OF LOVE

(A talk by Sri Satya Sai Baba of Putaparti)

Today is a great day. Just as all rivers reach the ocean, you have all reached this place and gathered in the presence of one who is an embodiment of renunciation. Ganga itself is a symbol of renunciation. Her waters flow and flow on, without being attached to anything, bringing great good and welfare to everybody. On the bank of this symbol of Sanyasa is the embodiment of the supreme ideal of Sanyasa, Sri Swami Sivanandaji Maharaj. To be in his presence is a great blessing. If you bathe even in the various sacred rivers, you get the merit of a bath only in those rivers. But if you bathe, in the ocean, you get the merit of having bathed in all the sacred rivers. Even so is the merit of Satsang here.

The Guru is the intermediary between man and God. God Himself comes to the Jiva in the form of the Guru, to lift him up. Therefore, you should all regard the Guru as the Supreme Being, his words as Supreme Truth, his very form as the Supreme Object of Worship and his name as the Supreme Mantra. When you have the rarest good fortune of having such an embodiment of love, as Sri Swamiji, as your Guru, what a greater good fortune it is !

Swamiji is all-love. Just as in a lump of jaggery wherever you pinch and eat, you enjoy the same sweetness, even so everything about Swamiji is all-love. He gives and gives away freely of this love. But, it is your duty to serve him wholeheartedly and relieve him of physical

strain. His love taxes his physical energies. But his will is strong ; within him it is all very strong "steel." In advanced age when the physical health is not very good, even that is a disadvantage : that inner steel-frame (of an indomitable will to love and serve all) itself acts as a weight to pull down the weakened physical frame. Added to all this is the burden that he has taken upon himself : that of looking after the physical, mental, moral, and spiritual needs of so many disciples. Considering all this, serve him wholeheartedly ; this is your foremost duty.

You are all Asthikas, who believe in God. You have come here, renouncing all the pleasures of life, cutting asunder all family attachments, to live at the feet of a *Yasthika* who has discovered God who pervades all beings. Make the best use of this glorious opportunity and gain as much as you can from him.

(Talk delivered at the Sivananda Ashram on 23rd July, 1957.)

SIVANANDA AND HIS ASHRAM

(*Dr. S. Krishna Rao, M. B. B. S., Madras*)

His Holiness Sri Swami Sivananda has been assiduously working for the spiritual uplift of people all over the world for the past nearly thrity years. That this is God's own work needs no mention as can be easily understood from the fact that Swamiji has purely by His Satsankalpa built— from scratch to the magnificient institution of the Divine Life Society with over three hundred branches all over the World. The headquarters of the Divine Life Society at Rishikesh has the most up-to-date automatic printing press and a modern art studio which are mainly intended to bring out in illustrated book form the voluminous writings coming from Swamiji's pen.

The printed matter that pours out from the press consist of *Divine Life* magazine, *Yoga-Vedanta University Weekly, Health and Long Life*, various pamphlets, spiritual diaries, forms, etc..—a large number of which are distributed free by Swamiji to his disciples all over the world, and visitors to the Ashram. Swamiji lays great importance to this part of the Ashram's activities as it enables the great teachings and messages of Swamiji to be distributed to the largest number of people. Published works of Swamiji number over 250. Still there are quite a large number of works awaiting publication but unpublished due to lack of funds and donors.

The writings and messages of Swamiji come direct from his innermost core, and thus they have a mysterious and marvellous power of appeal which can convert even the most sceptic to ardent follower. There are several instances of this sort of conversion. The influence continues till it generates an irresistible desire to see this modern Messiah and surrender oneself unto Him. Once the surrender is complete and full of faith and devotion, Swamiji takes upon himself the task of further upliftment. He gives the right prescription to the spiritually afflicted, full of yearning for liberation from the cycle of Samsara, by giving suitable Sadhana and words of encouragement and advice now and then.

The perfect Sage that He is, having reached the highest pinnacle that one can aspire for, the Jivanmukta, he has no need for an ashram for himself. He is an Atmarama, a Nityatripta. His consciousness has become one with the Cosmic Consciousness, his mind has merged with the Universal Mind. His actions are in tune with the forces of nature. Hence at times it is difficult for us to comprehend or understand. Like all natural laws, his Sankalpas and actions are always for the

benefit of humanity. Many of his actions, although for the time being beyond our feeble intellect to reason out, prove right and for our benefit.

Although he is in this blissful state, there are many things that one can learn by living with Swamiji and closely watching him. The daily activities and behaviour of Swamiji towards various kinds of people, how he tackles the different problems one commonly meets with every day, are all an eye-opener to one who is eager to learn. The love and consideration with which Swamiji treats people, the comforts and conveniences he showers on the visitors and guests of the Ashram, the affectionate way with which he gives bountiful gifts, the tender care with which he nurses the sick—are some of the things one can profitably learn from and bring into daily practice.

Every activity in the Ashram is a Yoga, dedicated activity with no desire for fruits or attachment to work itself which is so well described as Nishkamyakarma in the Gita. The Ashram is an example of Swamiji's Yoga of Synthesis in practice. The motto of the Divine Life Society is—Serve, Love, Meditate, Realise—signifying Karma Yoga, Bhakti Yoga, Raja Yoga, and Jnana Yoga. The various sections of the Ashram afford suitable opportunities to different types of people.

The emotional and devotional aspirants can do Akhand Kirtan in Bhajan Hall or perform Puja at the Viswanath Mandir. Active people who want to help others get ample scope in the Sivananda General Hospital, Ayurvedic Dispensary, or the main office. The philosophically bent can meditate peacefully in the Himalayan solitude and study scriptures from the well-equipped library. Swamiji advocates a combination of all these for everyone, this Yoga of Synthesis, so that one can have all-round spiritual advancement.

Swamiji himself is a typical example of the Yoga he advocates. It is difficult to say whether Swamiji is greater as a Bhakta or as a Karma Yogi or as a Jnani. He represents the highest in every one of them. Those who have seen Swamiji singing Kirtans in his younger days, when he used to lose himself in ecstacy, or those who read his poems wherein he pours his heart in devotion and self-surrender, will call him the greatest Bhakta. No one can excel him as a Karma Yogi; one has to be with him only for a short time to admire the Bhava with which he serves others or gives charity.

Is there a greater Jnani than Swamiji? In spite of all this frenzied activity he is absolutely non-attached to everything in this world including his own Ashram. Many a time he says, "If there is no one in the Ashram I shall close down and go back to Kali Kamliwallah Chattar (alms-house) for Bhiksha." He is ever in tune with Cosmic Consciousness, although for us, ordinary people, he appears to be "entangled" in mundane matters. Swamiji has often described the Double Consciousness in which one can be established.

Swamiji is the greatest gift of the Almighty to the stricken world, and everyone should hearken to his loud clarion call: "O Ignorant man, do not run after worthless shadowy joys; develop dispassion and discrimination; attain knowledge of Atma; break all bonds of imperfection and become free."

For the benefit of humanity Swamiji has expounded the ancient but eternal wisdom of the Upanishads and Bhagavad Gita in easily understandable language, at once appealing and forceful. For those who cannot follow the meaning of the scriptures, Swamiji has given in short terse words, the very essence of Yoga: "Serve, love, give, purify, meditate, realise, be good, do good, be kind, be compassionate, enquire 'Who am I,' know the Self, and be free." The spiritual diary is a great help to the earnest seeking Sadhak. In addition,

Swamiji is ever ready to remove any doubts or difficulties either in person or by correspondence.

On this happy occasion of the Birthday of H.H. Sri Swami Sivananda, let us all pray to God that He will vouchsafe for him many many years of long and useful service to the humanity.

SAYINGS OF SWAMI SIVANANDA

Reform yourself. The Society will reform itself.

The only thing worth seeking in life is God.

Character is not developed in a day.

Build your character; you can shape your life.

God is an embodiment of love, wisdom and bliss.

Love all, embrace all, be kind to all.

God is Truth, Truth is God.

Be good. Do good. This is Life Divine.

Adopt the triple motto : Ahimsa, Satyam, Brahmacharya.

If you are established in Ahimsa you have attained all virtues.

If you control the tongue you have controlled all the senses.

Purify your heart by selfiess and humble service. Learn to realise that sensual pleasure is never complete and full.

The attainment of perfection is the goal of human life.

True love is the greatest power on this earth.

Nothing is impossible to be achieved through God's name.

Emotional excitement is not devotion to God. Devotion is pure love.

There is one panacea for all ills : the Name of God.

Nothing is greater than the Name of God.

Meditation will bring light in your life.

The purpose of life is attainment of immortality.

Train yourself in the language of God. Silence is His language.

Views and opinions are different aspects.

Admit your fault and weakness. Then alone will you evolve.

Immortality is thy birthright. Realise this now and here.

God is beyond human imgination but He is a living Reality.

Be frank and simple like a child.

Religion is a means for attaining the goal of life.

Look within and know the Truth.

There is no copyright in God. His property is for Universal use.

The way of self-sacrifice, Truth and love is the way to God-realisation.

Even an atheist begins to pray to God when he is in serious trouble.

By learning many bitter lessons in the world, one grows wiser and stronger.

All sorts of scattered thoughts come and go in the mental Factory. To control them is Yoga.

He who is desireless is the richest man in the world.

An act is good if it is prompted by a good motive and good will.

Divine Grace should back up personal effort. Then alone God realisation is possible.

Lead a life in conformity with perfect virtue and the voice of the Divine within.

No real philosophy can be visualised without self-analysis.

God is formless and yet He is the form of all forms.

If you want heaven on earth, all people would have to become saints.

Little acts make great actions.

Do not marry if you wish to realise right now.

Ever live within your income.

REALIZATION OF SIVANANDA

("Kapila")

"The liberated sage is ever cool and calm. He lives as if he were without a body. He never loses in the least his equanimity of temper even when he is persecuted. Complacently he sits and complacently he sleeps. He is happy at all times and in all conditions."

—Sivananda

In 1932 finding the atmosphere of the Swargashram a trifle uncongenial for carrying on with the advanced stages of his meditations Swami Sivananda crossed over to the opposite bank of the river and occupied a dilapidated but wholly secluded tenement. His disciples, for he had by this time attracted a good many of them, christened this dwelling as *Ananda Kutir* or the "Abode of Bliss," which in subsequent years was destined to become the nerve-centre of a universal religious, moral, spiritual and social Renaissance, the headquarters of the Divine Life Society with its numerous branches all over the world, the ideal Ashram for the students of Yoga for the performance of their Sadhanas, nay, a veritable place of pilgrimage to all dispassionate seekers of Truth!

There is an old saying current in this land that only a sage can know a sage, only a Yogi can discern a Yogi, only a Jeevanmukta can identify a Jeevanmukta; and there is considerable force in it.

What can a poor struggling soul, that I am, say about the inner spiritual realizations or intuitive experiences of a Master-Yogi and a Master-Vedanti! Neither have I similar precious gifts nor am I in any sense anything approaching the blade of straw under the feet of this Superman and Prince among Yogins who seems so unfathomable and incomprehensible, so deep and so profound, so many leagues higher up us all, so serene and tranquil, so desireless and so unattached, so different from all of us, so ethereal and so supremely divine, ever delighting in the self, ever unconcernedly sporting in the Self. All that I can do is to take shelter in the exclamations and proclamations of the Sage—words that have gushed out from the fulness and exuberance of his heart in moments of thrill and exaltation.

In a stanza entitled *I am Tasting the Bliss!* he declares:

"I have realized the identity
Of individual soul and Supreme Soul.
Satchidananda is my essential nature.
My mind is withdrawn from all external objects.
I am deeply God-intoxicated.
All sorrow and pain and fear have vanished.
I am ever peaceful and joyful.
I am Truth, Pure Consciousness and Bliss.
I shine forth as a Divine Flame
In all living beings.
I am tasting the Bliss of the Eternal;
I have attained the Goal of Life."

In *That Brahman Am I* he elucidates the nature of his realization in the following lines:

"That Brahman who is Satchidananda,
Who is the Indweller and Inner Ruler,
Who is the womb of the Vedas,
Who is the creator of this universe,
Who is the substratum for everything,
Who gives light to the intellect,
Who is hiding himself in all forms,
Who is adored by the Rishis,
Whom the Vedas proclaim,
Whom the Yogins wish to attain by Samadhi,
Who is terror to Indra and Agni,

Who is sweet to the disciplined Yogi;
That Brahman verily am I;
Sivoham Sivoham Sivoham!"
In *Siva's Soliloquy* the Sage affirms:
"I have slain the mind
With the sword of discrimination,
I have found out the Atmic pearl;
I enjoy the bliss of the Eternal:
Sivoham Sivoham Sivoham."

In *State of Liberation* the exalted experience of a Jeevanmukta, the highest realization humanly possible for anybody is excellently portrayed in the following picturesque language:

"O what a Joy! What a Bliss!
All desires are now fulfilled,
Everything is attained,
I am Immortal, Deathless,
I am Eternal Consciousness;
I am the Great and the High.
Sivananda says:
All this is mere Moksha.
Moksha alone is everywhere.
It is to be known
And experienced by everyone."
(Italics are mine)

Here is a portrayal of *Nirvikalpa Samadhi* couched in the simplest and clearest words possible:

"That ego has melted now,
The Vasanas are burnt up
In the fire of wisdom;
There is Manonasa
Or annihilation of mind.
All distinctions have vanished,
All differences have disappeared.
There is neither 'I' nor 'you' nor 'he';
There is neither 'this' nor 'that';
There is neither 'here' nor 'there';
Everything is 'here' and 'now'.
All indeed is Brahman.
There is one homogeneous bliss.
Sivananda says:
This Experience-whole is ineffable;
Language is imperfect;
Words are impotent to describe this state;
Feel it yourself in Samadhi."

Again the fulness of the realization is nowhere more conclusively illustrated than in the following passage:

"I know my essential nature,
I have reached the peak of perfection,
I am pure Immortal Atma;
All my desires are gratified:
I am an Apta-kama;
I have attained everything,
I have done all my works,
I have nothing more to learn;
The Vedas have nothing to teach me,
The Smritis have nothing to instruct me,
The world has nothing to attract me;
Maya is hiding herself modestly,
As I know all her tricks and ways:
She blushes to appear before me.
Sivananda says:
This is all due to the Grace of the Lord
And the Grace of the Guru:
He made me like himself.
Prostrations to the Guru!
Obeisance to the Guru!"

The land of eternal sunshine and unhampered joy is pictured in the following lines in a stanza entitled *The Goal*.

"Timeless and spaceless is this goal,
Painless and sorrowless is this seat;
Blissful and peaceful is this abode,
Changeless and boundless is this Dhama"
Sings the Sage in *I am He*.
"I have neither body, nor mind, nor senses,
I am neither body, nor mind, nor senses,
I have neither change, nor growth, nor death,
I am the Immortal, All-pervading Brahman.
"Neither virtue nor sin can touch me,
Neither pleasure nor pain can affect me,

Neither likes and dislikes can taint me.
I am Existence-Absolute, Knowledge-Absolute, Bliss-Absolute.

"I have neither friends nor enemies,
I have neither parents nor relatives,
I have neither home nor country,
I am That I am, I am That I am.

"I am never born, I never die,
I always exist, I am everywhere,
I have neither fear of death nor fear of public criticism.
I am Siva, full of Bliss and Knowledge.
(Chidanandarupah Sivoham Sivoham.)

"I am beyond the three Gunas and the three states,
I am beyond time, space and causation,
I am beyond the reach of mind and speech,
I am He, I am He, I am He, I am He.
(Soham Soham Soham Soham)

"I am formless, attributeless and motionless,
I am stainless, beginningless and endless'
I am decayless, soundless and thoughtless,
I am That, I am That, I am That.
(Soham Sivoham Sivah-kevaloham.)"

In the mystical lines of the poem *It is All Thy Grace* the Sage gratefully acknowledges the Lord's Grace.

"O Madhava ! O Kesava !
By the sword of Thy Grace
I have cut off all my bonds;
I am free, I am blissful,
All desires have disappeared,
Now I aspire nothing
But Thy blessed feet;
I have lost my thoughts
In Thee, O Narayana."

Read again the following stanza named *Thy Immeasurable Compassion:*

"I had Thy wondrous vision.
I was lost in ecstasy.
I was at once transformed,
I was drowned
In the divine consciousness,
In the ocean of divine bliss.
Hail, hail ! O Vishnu !"

In *The Temple of My Heart* a mystic experience of uncommon beauty and grandeur is expressed !

"My mind melts with love;
Thou hast stolen my heart;
I sing in ecstasy.
Thy feet rest upon my head;
I behold a splendid light;
I experience a vision beatific.
I see Thy charming beauty,
O Honey ! O Nectar !
Thou art in my heart
Like a diamond hill."
(Italics are mine)

What spiritual experience or realization can be so full and complete as is woven in the poem entitled *Para Pooja ?*

"This world is Viswa Brindawan;
This Hridaya is also Brindawan;
I behold Thee everywhere.
Thy face is turned everywhere.
O Lord ! Shall I wash
Your feet with holy water ?
The very Ganges flows from Thy feet !
Shall I give you a seat ?
Thou art All-pervading !
Shall I wave lights for Thee ?
Sun and Moon are Thy eyes !
Shall I offer flowers to Thee ?
Thou art the essence of flowers !
Shall I offer Prasad for Thee ?
Thou art the essence of the food !
Shall I offer cloth for Thee ?
The sky is thy garment !
Shall I offer some gold ?
Thou art the husband of Lakshmi !
Shall I play music for Thee ?
Thou art Sabda Brahman itself !
Thou art Raga and Ragini;
Thou art Sapta-swara;
Thou art Anahat Music !"

With a penetrating intellect that will

easily eclipse a Plato or Kant, Swami Sivananda concludes !

"A wave is nothing but water,
A chair is nothing but wood,
A ring is nothing but gold,
A nail is nothing but iron,
A pot is nothing but clay,
A cloth is nothing but thread,
A house is nothing but bricks;
Even so this world is nothing but Brahman.

See the gold, ring vanishes,
See the clay, pot vanishes,
See the wood, chair vanishes,
See the thread, cloth vanishes,
See Brahman, the world vanishes."

The reader will have an inkling of the state of Self-realization in the Saint's poem *Brahman Shining* :

"Brahman shining
Maya hiding
Avidya veiling
Jiva weeping.
"Trishna burning
Vasana scorching
Emotions bubbling
Sankalpa swelling.
"Anahat ringing
Kundalini awakening
Nectar dribbling
Yogi drinking.
"Ascetic controlling
Thoughts subduing
Egoism vanishing
Knowledge revealing.
"Sage rejoicing
Jijnasu meditating
Aspirant reflecting
Neophyte hearing.
"Bhakta singing
Devotee surrendering
Tapaswi fasting
Sadhak subduing.
"Adept resting
Eyes glittering
Joy radiating
Wisdom flowing."

In a nakedly revealing stanza styled *Pralaya* the practicability of the highest realization attained by himself is brought to the door-step of any Tom, Dick or Harry who will have the goodwill to practise what he so confidently advocates !

"Dissolve the body in the earth,
Dissolve the speech in the mind,
Dissolve the mind in the Self,
Enjoy the bliss of the Eternal.
"Dissolve the tongue in the water,
Dissolve the eye in the fire,
Dissolve the ear in the ether,
Rejoice in the peace of the Absolute.
"Dissolve the nose in the earth,
Dissolve the skin in the air,
Dissolve the Prana in Rajas,
Plunge into the bliss of the Infinite.
"Dissolve the water in the fire,
Dissolve the fire in the air,
Dissolve the air in the ether,
Merge in the joy of the Immortal.
"Dissolve the Viswa in Virat,
Dissolve the Tejas in Hiranyagarbha,
Dissolve the Prajna in Ishwara,
Float in the happiness of Brahman.
"Dissolve Virat in A,
Dissolve Hiranyagarbha in U,
Dissolve Ishwara in M,
Swim in the delight of Atma."

The nature of Emancipation is delightfully painted in the poem entitled *Moksha*.

"Moksha is not a thing
That is achieved through something;
What is achieved cannot be eternal;
Moksha is already there.
You are ever free.
You will have to know the divinity;
You will have to become That
By removing the veil of ignorance;
You will have to destroy
The notion of separateness,
The idea of duality,

The wrong notion 'I am the body',
The erroneous conception 'I am the Jiva.'

Nowhere is the rich experience of Sivananda's realization of the Self more amply luminous than in his extraordinary and original work entitled *Ten Upanishads*. Never since the days of the Vedic Age has any saint or sage not excluding the great Sankaracharya had the courage and the resourcefulness to write an original Upanishad that can stand comparison with any of the best of ancient Upanishads embodying in it all the facets of Advaitic realization based upon personal direct knowledge of Brahman. I have not the slightest doubt that a perusal of this highly precious compendium will reward the student in a more than ample degree.

In the *Anandabindu Upanishad* he gives a graphic description of a Jeevanmukta (living liberated sage). "A Jeevanmukta never thinks of the past. He has no thought of the morrow. He looks with indifference upon the present. He is beyond time and space now. He lives in Eternity now. He has conquered death."

The highest Truth realized by him is couched in the following language: "There is neither birth nor death, neither bondage nor freedom, neither Sadhana nor Samadhi, neither meditator nor meditated, neither seeker after liberation nor liberated—this is the absolute Truth."

Here are the chief marks of a delivered soul: "The chief marks of a Jeevanmukta are knowledge of the past, present and future, absolute fearlessness, absolute desirelessness, absolute painlessness, equal vision, balanced mind, freedom from exhilaration and depression."

The blessedness of a Jeevanmukta's state is described in his *Adwaitamrita Upanishad* in the following words: "The Jeevanmukta loses nothing while sleeping and gains nothing while waking. He has renounced both good and evil, success and failure, victory and defeat, gain and loss.

Again in *Swaroopabodha Upanishad*, a mine of Vedantic knowledge, ringing with inspiration he says: "The sage in whom the clinging for sensual life and thirst for sensual enjoyment have vanished through knowledge of Swaroopa is the mighty potentate of this whole world. His joy knows no bounds. He must be adored as visible Brahman on earth." Continues the Sage, "When the mind purified by constant meditation is merged in Brahman, the truth of Brahman is clearly and definitely realized by the Nirvikalpa Samadhi. This leads directly to the realization of the bliss of Brahman, the One without a second."

In *Vicharabindu Upanishad* the Swami declares, "The Jeevanmukta or the knower of the Self is ever peaceful in all conditions. He is absolutely desireless. He moves about like a child unattached to all conditions. For one who has lost all sense of 'I' in the body, where is attachment or non-attachment?"

What is Moksha? It has been described in the scriptures as a state of *sarva duhkhaat atyanta nivrittih* which means in simple words a condition devoid of all kinds of pain such as birth, death, grief, delusion, etc., and the attainment of *Paramanandaprapti* or the Highest Bliss. This is the state attained by the Jeevanmukta or the living liberated Sage rare to find.

It was no selfish end the Swami sought in his meditations; Hindu meditation never aims at that; it was not a soliloquy in which his soul found self satisfaction for itself, but a dialogue between God and His dear child in which as the Voice of the Silence was heard ever more and more distinctly the surrender of the self was made ever more and more complete. The

salvation of the individual soul is for the glory of the Supreme Soul and nothing short of it. Little wonder, therefore, Swami Sivananda was blessed with beatific Visions and Revelations of the Lord from time to time.

MY VISIT TO SIVANANDASHRAM

(Sri Emmi Hoffmann, St. Ingberg)

It was in the summer of 1956 when I visited, on invitation to India by my German friends, the Ashram of Swami Sivananda in Rishikesh, magnificently situated on the bank of the holy river Ganges. About 20 years earlier I had, for the first time, become acquainted with the great religions of Asia—Buddhism, Islam and Hinduism. But as a Christian by birth and inclination, I did not enter the spiritual orbit of the Ashram without exercising my power of judgment.

My first impression was joy (Ananda). It was a hot day when I arrived there, and though it must not be something extraordinary in hospitable India, but the Sannyasins who took care of us, guests, beamed with joy for being given an opportunity of service. No noisy and meddlesome hilarity pulsated the surroundings of Swami Sivananda, only quiet joy, emanating from God, recognizing in every human being a divine reality. I felt much moved to find here the very atmosphere of divine joy I was already acquainted with from the old legends of Christian saints.

Another unforgettable impression during a short audience with Swami Sivananda was that ill-humour, impatience, sorrows, hostile moods, all melted away. Understanding and forgiving kindness radiated from the dark eyes of the Saint, eyes full of energy, awakening in others a longing for spiritual guidance.

Never shall I forget the evening Satsangas in the intimate circle of Swami Sivananda and his Sannyasins, each of whom was glowing with spiritual enthusiasm. Although the songs and prayers sounded strange to my ears, I was imbued with the feeling of having found a lost home, of being sheltered now for ever in Joy, Love, Peace. Everybody who is able to strip off the questionable preference for worldly life, is qualified to enter this spiritual fold. A Christian will meet here the Christ, a Buddhist the Enlightened One, a Mohammedan the Allah, nay, every human being the Man that he is in truth.

The barriers of denominations fall away; any kind of fanaticism is at its end. Man rises to his primary determination as the Son of the One and the Absolute, without name and form. This Ashram is truly a Room in the Holy Heart. Men, purified of all the dross of this passing life will endure now with knowing and loving hearts the so-called "sin of the world," and yet manage to be above them. Here the *water* of life is welling forth. Nobody will leave the place disappointed or discouraged. The polarities have waned away, the exhausting war against the dark powers has given place to Peace. Man is, no doubt, in the same world but is reborn on a higher plane under the wings of the Guru who is with him and protects him by his secret divine power and inner light.

THE LORD'S DESCENT

(Sri Swami Sivananda-Hridayananda)

I. CAUSE OF THE ADVENT

Blessed India, our Mother Divine,
She found it hard to bear the strain,
Her loving sons and daughters fine,
Were caught and trapped by modern brain.

Striving ever for wealth and fame,
Blinded by their passion and greed,
Chaos and hatred shamed their name.
Unholy deeds made hearts to bleed,
The Lord, He saw the state of things,
And compassion made His heart to melt,
To reverse the trend of misled beings,
To free them from Dame Maya's net,
He chose to take the living form,
And came to earth as Sivananda,
To bless us all, to stretch His arm,
To lead us all to Ananda.

II. BIRTH OF SWAMI SIVANANDA

Bearing the saintly sacred trait,
Of Appayya Dikshitar, the Southern Jewel,
There came divine couple great,
To Pattamadai they went to dwell.
To this holy couple bright,
Sri Vengu Iyer and Parvati Devi,
Was born the Sun of Divine Light,
With eyes so bright and hair so wavy.
The date was eighth of September;
The year was eighteen eighty-seven.
Bharani the star makes us remember
The descent of God to earth from Heaven.

It was the glorious immortal date,
The date of birth of Siva the Great,
Who came to change the grief-stricken fate,
Of the world in grips of greed and hate.
The parents knew not God had come
To bless their home with divine bliss.
But Nature knew and did welcome
The Lord with all its glorious kiss.
Whispered tribute paid the wind,
The moon, she gave her glowing smile
The Sun, he gave his golden tint,
And made the men to smile awhile.
Mother India gave her sigh of peace
Knowing that her woes will cease.

III. DIVINE CHILDHOOD

Thus was born the Child of Divinity
To parents living in affinity.
Kuppuswamy they named the child,
Who at times was mild and wild.
With sparkling beauty and pranks of gaiety
He hid his mighty Identity.
With curly hair so black and fine,
Which made his moonlike face to shine,
With rosy cheeks and glowing eyes,
With lips like ruby red to entice,
With body soft and marble white,
With stately limbs to match his height,—
This child shed the Divine Light,
And made his home a sure delight.
To hear his prattle was a treat,
One and all he loved to greet.
His lisping rivalled music sweet,
And Tamil words he twisted neat.
Pudavi was named *povadai*,
Molakai-podi was *mopodi*.
Rest in one place he could not,
In running race he never was caught.
Playmantes plenty made he soon.
They played with joy till rise of moon.
With garland made in urgent haste,
With *muruku* crisp and nice to taste,
He would run to friends so smart,
To share it with a joyful heart.
Bear he could not caste and creed,
Brought up though in Brahmin creed
When father fed the higher caste,
He was sure to rebel in haste.
When parents did not like his ways,
He would hide in the banks of tanks.
At evenfall with folded hands,
Near the *neem* tree he would stand.

His mother he knew would greet him there,
And feed him with a kingly fare.
To see his *leelas* made one feel
That Krishna's life was on the reel.

IV. BLOSSOMING OF BOYHOOD

Kuppu the child with divine face,
Soon did change to a boy of grace.
His health and strength and master will
Made him shine with highest skill.
He had neither pride nor greed,
But he did many a divine deed.
Young and old, they loved him much
For those traits of divine touch.
That heavenly smile that rules the world,
Kuppu had it, I am told,
Even at that early age.
With this weapon he did change,
Mournful faces to beam with joy.
Such was Kuppu the Divine Envoy.
To school he went with joyful heart,
And topped the rank in every art.
From class to class he marched ahead
With crowning glory on his head.
He won the heart of one and all,
Boys were proud to make him pal.
In games and feats and gymnastics,
He did show his rare tactics.
With humour, wit and selfless love,
He did make the heart to move.
To play with this boy Kuppu dear,
Boys did run from far and near.
Ah, blessed are those holy boys,
Who had the Lord to play with joy.
Music made his soul to soar,
And it touched his inner core.
With voice so soft and sweet to hear,
He could always thrill the ear.
His cherished hobby was to play
Harmonium, and make life gay.
In dramatic art he did excel,
And make the saddened heart to swell.
Vedic scriptures he loved to hear,
And this did make him sit so near
His father, full of noble aims,
When he chanted Vedic rhymes.
With intellect sharp and memory rare
He learnt it all without care.
In teasing friends he was expert,
He did this art without effort.
Thus the boyhood days did end,
Of Kuppu the Divine budding Saint.

V. DEPARTURE FROM HOME

It was a strange and singular morn,
In Ettiapuram that sacred land,
Where the Lord in obscure form,
Lived as Kuppu the loving lad.
It was the day for Kuppu to tread
On his journey to seek fortune.
The gentle breeze, it soon did spread,
This solemn news in whispered tune.
The Sun, he hid behind the clouds,
To hide his face that spoke of gloom.
River Tamravarni that ever bounds.
With happy waves that make us bloom,
She stood still, her heart was full,
Heaving high, she gazed with love,
On Kuppu dear who sat there dull,
On her shore, without a move
With sparkling eyes and acquiline nose,
With forehead broad and lips so red.
With comely face and graceful pose,
With majestic height and shapely head,
It was a feast indeed to watch,
This divine youth whom none could match.
Soon this youth, he quit his seat,
And reached soon his mother's feet.
The mother, she found it hard to bear,
To part from her son she loved so dear.
Tears, they flowed like streams of woe,
From eyes that spoke of greatest love.
Gathering courage with wisdom bright,
She blessed her son to become great.
Ah, she knew not that he was God,
Who had come to save the world!
With loving look at beloved home,
Where he used to jump and roam,
He left his parents without frown,
To join college in Trichi town.*

*A section from a biography of Swami Sivananda in verses, now under print.

SAINTLINESS PERSONIFIED

(Sri Swami Omkarananda, alias Mrs. Hanna Herrmann, Switzerland)

A faithful and devoted disciple will not be able to express in words the Lord's Grace and Doings for him by means of his Guru.

You may well taste and enjoy the juice of an orange or the scent and flavour of a pine-apple, but can you describe it to one who never had the experience? So, instead of giving—from sheer needs—a most imperfect testimony of what Gurudev's love and guidance constantly mean to his disciples and aspirants all over the world, I prefer to put another gift on his birthday-table, a gift which will transform itself into a grandiose Halo, emanating right from the Master's heart. For "Verily," says Jesus, "there is no greater love than that, which gives away life for the sake of the brethren."

All these weeks past I have kept asking myself, which would be the highest tribute offered to Gurudev on his 71st birthday. Would it not be our very lives and existence, given up to the cause of humanity,—our hearts minds and hands entirely surrendered to the Divine Mission?

It would prove that we have grasped Swamiji's message, and that we are following his example—Gurudev, has no personal 'I'; he lives with us an din us all. Our joys and progress are his, our errings and subsequent consequences are his also. He is rejoicing with us, but he just as intensely feels our dangers and temptations as he knows of our back-slidings, and carries our burdens and our guilt.

All the Great Messengers of God have shared the world's suffering, but as triumphant heroes, recognizing its necessity, its purpose, and foreseeing the victory to crown it.

Swamiji's daily example of incessant kindness and never-failing wisdom, his compassionate love and forgiveness and his never-ending patience and confidence as to human possibilities, are a perpetual testimony of Divine Grace and of what we all should become, namely "fisher-folk of men," (saviours) as Jesus put it. Our way of life—like Guruji's—should be a constant appeal and incitement to our brothers to live and act,—loving and serving—as we do, to return love for hate, goodwill for calumnies, to be sincere, true and faithful to the very core of our heart and to remain so, even whilst our surroundings are enwrapt in lie and moral enwrapped in darkness.

Men must be stirred and inspired by our way of living within the world, by our modesty and simplicity, our freedom from material convention and links, our unobtrusive joyfulness and our peaceful tranquillity, our lack of desires and claims and sense of recompense and retribution. Some people may then feel a hateful provocation and be reacting correspondingly, whilst others will get conscious of their bondage and calamity and at the same time of an upward divine urge and a longing for freedom.

The liberation of "the children of God" from the trammels of the flesh, the hundredfold so-called "needs" of modern life and the independence from the selfish and separative attitude in all domains of race, nations, social status and religion must be demonstrated day after day. The resplendence of the Lord's Glory must shine in our eyes and through our whole demeanour. "But that is the greatest, the sublime love," says Jesus, "when the herdsman sacrifices his life for the sake

of his sheep." Why? Because the free, voluntary abandon of human life, of the body, this most valuable earthly treasure, implies absolute self-surrender and deepest love and experience of God.

Men, even primitive individuals, are instinctively and impulsively aware of this. For this reason, the laying down of life for the sake of our brothers is a fact penetrating into and seizing the inmost recesses of the human soul. It is an appeal to which there is no resistance possible. By witnessing thus love in its purest form,—love's entire, unconditioned sacrifice,—man becomes conscious of God, as only His Reality, His Power and Love make such a sacrifice possible at all. The faith involved in it urges him to feel and foresee what redemption is, that this body cannot be the end, that there must be transcendence of Divine, Eternal life, that God's Love is a living and immortal Reality.

There are many among the Great Messengers of God who have, at one moment or another, stood the test of body-sacrifice. They have—freely, not forcibly—been ready to give up earthly existence, demonstrating therewith their obedience, their faith, their physical freedom. By this they not only bore testimony to the Lord, to the One imperishable Life, but were—at the same time—understanding and pardoning those who wanted to kill them, or who actually caused their death. Jesus Christ is the immortal emblem of this divine attitude. While agonizing and dying on the cross, he prayed for those who had delivered him.

Let me return to Swamiji's birthday.

I read Swami Venkatesananda's deeply stirring account of the attack on Swamiji on January 8th, 1950. This number 8 struck me—a return of Swamiji's birthday under very grave circumstances—and yet a birthday,—the highest test of Divinity in man.

Pada Renu's report profoundly seized me. It kept occupying my heart and mind almost incessantly. I was so vividly living in, yea, witnessing the episode, that I could not detach myself from it. Swamiji—the Christ; Govindan—Judas Ischariot; Divinity, triumphantly victorious; Infinite Love, and perfect Beauty in its array. .....Now I knew which was to be the gift on Swamiji's birthday-table. I have to make a perfect German translation of Swamiji's nocturnal trial and of His wonderful help and blessing on January 9th. (It is published at the end of this issue.)

The translation in itself is nothing particular, but it will transmit to Europe and to all those, whose knowledge is confined to German, the story of that episode in Swamiji's life, which shows more than any other, who He is, it being the most magnificent illustration of God's Infinite Grace and Redeeming Love in a noble, liberated human instrument.

That love and compassion wants to take hold of every human heart, and It alone will transform selfish, isolated and unhappy mankind.

Hail, Hail, Beloved Master! May Thy disciples' gratitude, veneration, devotion and loving service be the blooming wreaths and garlands of Thy birthday feast, and may they continue to flourish for many, many years to come!

SPIRITUAL GIANT, SAINT AND FATHER

(Sri Regina Chappuis, Geneva)

Swami Sivananda is a spiritual giant, a great saint and an adorable father to one and all. He bestows on us infinite bliss with his inspiring teachings, his understanding, and never-ending, immeasurable Love.

May the Lord, whom he adores so devotedly and whom he announces to us so indefatigably, pour out all the blessings over him and fill also our hearts with that divine love which he asks us so constantly and insistently to manifest.

RHYTHM OF LIFE

(Sri Swami Sivananda)

The Lord willed, and there was a vibration. The world was projected. The sound of ॐ emanated. The three qualities, viz., Sattva, Rajas and Tamas differentiated themselves from the Unmanifested. There was a vibration in the ether and the other four elements came forth. Through the process of quintuplication or mixing up of the five elements, the phenomenal world came into being.

The whole universe is full of molecular vibrations. Any word or Mantra uttered silently or forcibly produces molecular waves, gross, subtle or more subtle. These waves spread throughout the universe. (It is said that the radio-waves move round the world several times in a second.)

Everything in this world, both visible and invisible, constantly vibrates. All particles of matter are in a state of vibration. From the tiniest atom to the mightiest planet, all things are in a state of vibration. The atoms of the human body are in constant vibration. Different rates of vibrations, balanced in the cosmic rhythm, produce before us this magnificent world. Matter is being acted upon by energy and innumerable forms are produced. Forms break down incessantly and new forms come into being.

Every thought, every word and every physical action produces a molecular vibration in the atmosphere which affects every object. Any evil thought, evil word or evil action immediately creates a bad vibration in the atmosphere and does harm to many persons. Conversely, any good thought, good word, or good action, immediately produces a good vibration and does good to many persons.

Telepathy is thought-vibration. The mind is constantly vibrating. The mind is acted upon by the psychic Prana or subtle energy and various thought-forms are produced. Thought vibrates. The trained Yogi can send a thought through ether to any distance he likes. Thoughts are separated from each other by different rates of vibration. Wherever and whenever any work is done, a motion or vibration is caused; wherever and whenever a motion or vibration is produced, a sound is caused. The sound of the first motion of the equipoised Nature in the act of creation is Pranava or ॐ. The Lord willed at the end of the dissolution (Maha Pralaya): "May I become many." There arose a motion or vibration in the unmanifested Nature (Prakriti). It is Omkara or Pranava-Nada.

There must be harmony or concord in vibration. Then there is peace. There must be rhythm in vibration. Then there is order. There is rhythm in the systolic and diastolic movements of the heart during contraction and dilation. So there is order or internal harmony in the circulation of blood. Man enjoys good health. There is rhythm in the vibration or the movement of the lungs. So man is hale and hearty. If there is a disturbance of the rhythm in the motion of either the heart or the lungs, then man gets incurable diseases of the heart and lungs and passes away soon.

You will observe a definite rhythm in all vibrations. The law of rhythm operates in the workings of this human machine. There is rhythm in every movement in this universe. Inhalation and exhalation, the systole and diastole of the heart, the ebb-tide and the flood-tide in the sea, the movements of the stars and the planets in

the firmament, in days and nights, and in seasons—all follow definite rhythmic laws.

Everything has a different rate of vibration. Various sorts of waves are passing about in this universe. Some waves oppose each other and bring about discord, disharmony and rupture. Some other waves move harmoniously side by side. Then there is peace and harmony. You must know how to harmonize your physical and mental vibrations with those without. Only then can you be really happy. If you can place yourself in tune with the vibrations of another man, you can really be happy. If you can place yourself in tune with the vibrations of another man, you can really understand him. If you have immense liking for another man, it means your vibrations are in tune with the vibrations of that man. People of similar vibrations are united by friendship. If the vibrations of one man strike against those of another, they cannot be united. Hatred, prejudice, dislike and jealousy will result.

If you are not powerful to protect yourself from external evil vibrations, vicious thoughts of others will affect you, when you live with them in the same room, or in their company. Create a protective magnetic aura around you. Feel and imagine that a protective shell has been actually formed around you. Practise Pranayama and meditation regularly. No wrong vibrations from without can affect you. Your body and mind will be proof against undesirable vibrations.

If you have a pure mind, if you are free from prejudice, intolerance, dislike, hatred and greed, if you possess love, sympathy, mercy and unbiassed state of consciousness, you will be able to find out at once what sort of vibrations people around you radiate. You will develop a new spiritual sense or Yogic faculty. You will be able to transform your lower nature and purify the nature of those you come in contact with.

A GREAT BLESSING

(*Sri Kashi Ram Gupta, Calcutta*)

The Divine Life Society founded by Sri Swami Sivanandaji Maharaj is a blessing to humanity, at large. It is my good fortune that I am acquainted with this great Saint and Saviour of Mankind, Swami Sivananda, since 1940. He has brought light to all. The sun shines in the day, and the moon and the stars at night only. But Mahapurushas like Sri Guru Dev shine day and night and throughout the ages, as long as the world lasts. It is a great blessing to this generation, Apaara Kripa of the Lord, to have blessed us with such a rare Saviour. I am one of the crores of the admirers of this great saint.

By the blessings of the Swamiji countless Sadhaks have taken to the spiritual path throughout the world. His inspiring teachings have elevated many and successfully led them in the spiritual path. His instrument of dynamic spiritual awakening, the Divine Life Society, is a unique and wonderful institution. The work of spiritual awakening of the world it ably undertakes. I am in direct contact with the Society and its Founder. With a number of able, educated, selfless and dedicated workers and devotees all over the world, the Society is capable of doing wonders and hold aloft the torch of spiritual wisdom for all times to come. The Institution is performing miracles and bringing Peace and Bliss to the whole world through the vigilant care and dynamic work of its Founder, Sri Swami Sivanandaji Maharaj. May He live long.

SIVANANDA AND HIS MISSION

(*Sri Sivananda-Das*)

In this article, I would try to explain briefly the service Sage Sivananda has rendered to the East and West in the field of Religion and Philosophy. His greatness is beyond the reach of pen and yet to write about a divine personality means getting oneself purified, and getting oneself elevated, because while trying to write, the mind ponders over the various noble qualities of the object of adoration, it becomes saturated with the thought of that divine personality, which itself becomes a continuous contemplation of the divinity, whose embodiment is the hero of this article, Sage Siva.

PHILOSOPHY OF UPANISHADS

The statements made in the Upanishads, which are regarded by us as a divine revelation, which are considered as final authority on all theological conceptions, which form the fundamental theses of Indian Philosophy regarding the nature of Reality or Supreme Soul—Brahman as it is termed, regarding the nature of individual soul—Jiva as it is called, regarding the universe, the relation between these three viz , Brahman, Jiva and universe, the state of Jiva after realizing the Supreme Soul, are so complicated, abstruse, and mystic that they gave rise to countless differences of opinions among its followers at a later date.

Though the Upanishads preached absolute Unity and depreciated in strong terms all ideas of duality, in some places they explained the Reality as permeating and pervading the individual souls and universe, having them as its inseparable parts or units. It was equally true that some passages of that holy scripture advocated the idea of duality and maintained the existence of distinction between Jiva, Jagat and Brahman.

BRAHMA SUTRAS

Bhagavan Vyasa appeared on earth and wrote a series of aphorisms—*Brahma Sutras* as they were named—reconciling the various apparently contradictory statements of the Upanishads. It was a matter of wonder, that the Sutras of Sri Vyasa, which were written to explain the Upanishads, itself became an object of controversy and out of that controversy and difference of opinion were born the five schools of Indian Philosophy, namely, uncompromising monism by Sri Sankara, qualified Monism by Sri Ramanuja, thorough Dualism by Sri Madhva, Pure Monism by Sri Vallabha and an another school of thought by Sri Nimbarka.

Indeed, these divine personalities were very great men of direct personal realization of the Truth, and considering the different kinds of tastes, temperaments and degrees of evolution of humanity, they preached the above five philosophies in sheer mercy and love for their brethren so that they could realize the truth for themselves and thereby obtain freedom from the thraldom of birth and death.

RELIGIOUS BIGOTRY

But unfortunately the followers of these great five Acharyas were so fanatic, that they not only failed to understand the necessity and utility of different kinds of philosophies, that they also maintained and preached a note of hostility among the people for other systems of philosophies save their own, that they made the children of One God to be at daggers drawn with each other. The result was, in the field of Religion where love and mutual help ought

to prevail, severe blood-feud and thorough 'cut-throatism' ruled over men costing many thousands of innocent lives often. Greed in the form of trying to get more followers for their own faith, and hatred for other faiths struck deep root in the hearts of men eventually retarding their evolution towards Truth.

MODERN PROPHETS

To set right the things, to cure this dire disease of ignorance, divine men began to appear in recent times as willed by the Almighty. Sri Ramakrishna became the progenitor of this movement of bringing harmony between the conflicting schools of thought by living his great life of fifty years of solitude and Sadhana, and left the world, entrusting to noble Swami Vivekananda for preaching his idea of perfect harmony and religious tolerance who in his turn did his best.

But Swami Vivekananda was short-lived and except his fiery lectures on Bhakti and Vedanta, humanity was deprived of both the personal spiritual training under the direct guidance of a realized sage and as well as a new commentary on the canon of Hindu religion, viz., Gita, Upanishads and Brahma Sutras, written in modern times by one, who in spite of his living and moving in a world which believed only in phenomenal things, which bragged too much of its scientific theories and discoveries of a few nerve-exciting things, which mocked and sneered at the sublime teachings of antiquity on God, Soul and universe, could proclaim at the top of his voice, the utter unreal nature of the universe, preach to the humanity the lofty ideals of renunciation and sacrifice, and teach men the Science of the Soul, Brahma Vidya, by which, as the Upanishads say, the unknown became known, unheard became heard and unseen became seen.

Anyone who possessed a fair Sanskrit knowledge could write commentary on the Hindu scriptures, but it would be only a display of intellectual faculty devoid of any inspiration to the reader. Only the commentary of a realized sage will bring out the real purport of the scripture, will inspire the reader and will instil in his heart faith and burning love for Truth, as the subject-matter of the scripture, will not be a mere conception or dogma or ideal to the commentator, but a living Reality, a day-to-day experience and a perpetual state in which he will be living and moving. In short, the commentary of a realized Soul will have the "Touch of Divinity within" and hence will be potent enough to awaken the souls in bondage to their real nature.

SIVANANDA AND INDIAN PHILOSOPHY

The world is greatly indebted to Sage Siva for the great service of having produced a commentary to the Prasthanatraya, i.e., Gita, Upanishads and Brahma Sutras. His commentaries in the canon of Hindu Religion are simple, illuminating, authentic and throw a flood of light on the nature of Reality. Now I will try to explain briefly, how this sage has harmonized all the conflicting schools of Philosophies, and enthroned the Indian Philosophy once again in its pristine purity and glory.

In the introduction to his commentary on Brahma Sutras Sage Siva writes as follows and puts an end to all quarrels regarding the supremacy of one school of Philosophy over the other, which have been the first and foremost of all the controversies :

"You may ask why do such great realized souls hold different views, why have they started different cults or systems. The highest Philosophy of Sri Sankara, which bespeaks of the identity of the individual and supreme Soul, cannot be

understood by the vast majority of persons. Therefore, Sri Madhva and Sri Ramanuja started their Bhakti cult. The various schools are different rungs in the ladder of Yoga. The student must place his foot step by step and finally reach the highest peak of perfection—the Kevala-adwaita realization of Sri Sankara.

"As temperaments are different, different schools are also necessary to suit the taste, capacity, and stage of evolution of the aspirant. Therefore all schools and cults are necessary. They have got their own places and scopes. The views of various Acharyas are all true in respect of the particular aspect of Brahman dealt with by them, each in his own way. Sankara has taken Brahman in His transcendental aspect, while Sri Ramanuja has taken Him chiefly in His immanent aspect."

The second kind of controversy that had its sway over the people, was about the superiority and inferiority between Nirguna and Saguna Brahman. I will reproduce the illuminating clarification of Sage Siva on the above dispute: "A devotee worships Saguna Brahman. A Vedanti worships Nirguna Brahman. Both are equally good. It is only Nirguna Brahman, that has become Saguna Brahman for the pious worship of devotees. The fruits of both are the same. Saguna worship also destroys all Vasanas and bestows happiness. After all, man wants happiness and freedom from Vasanas. That Saguna worship also bestows. I think the talks of Krama Mukti, Sadyomukti, are all unnecessary. Man should get perfect happiness. That is all. Talks about the distinction between Saguna Brahman and Nirguna Brahman are useless. Saguna Brahman and Nirguna Brahman are the same. Mira (a devotee) and Madalasa (a Vedanti) are one. Para Bhakti and Jnana are one."

The third kind of controversy, perhaps the worst of the lot was the dispute regarding the superiority of one among the many forms of Saguna Brahman. People were vehement and stubborn in maintaining that either Siva or Vishnu or Devi was superior to the other two. Even rulers of kingdoms were caught in that vortex of controversy. When the power and might of throne joined their hands with religious bigotry, the seriousness of the evil consequences would be too obvious to mention. It will not be out of place, if I site two instances in support of the above lines.

Sri Ramanuja, the exponent of Visishtadwaita Philosophy, was called by the king of Tanjore in South India, who was a Saivite, to his court with a hidden motive of taking away his life. But one of his close and sincere disciples, fully knowing the impending danger, forbade Sri Ramanuja, but he himself went to the king and lost his eyes. The Saivites also suffered the same fate. Sri Tirunavukarusu, a Tamil Saivite saint, was tortured by the king of Pallava dynasty in many ways, simply because he did not accept Jainism, which was the king's faith.

The past history of the mankind is replete with such incidents. Coming to recent times, it could be remembered that the emigration of a few catholics, who were denied freedom in religion, from England to America, became the cause for the very birth and growth of the present aristocratic America. Sage Siva, in his introduction to Bhagavad Gita commentary, enlightens such ignorant persons, that Siva, Hari and Devi are one. He writes that they are different aspects of one Ishwara and points out that it would be absurd, if one believed and tried to establish the superiority of one over the other.

The last of all the bitter controversies was the dispute regarding the efficacy and validity of Bhakti, Jnana and Karma as

means to liberation. Innocent Sri Sankara was much misunderstood and criticized for his denunciation of Karma in his Advaita Philosophy. Sage Siva not only removed that ignorant notion by proclaiming that Sri Sankara condemned only selfish actions, and not selfless service, this modern sage, not only advocated by precept and practice, the ideal of selfless service to the humanity with Atma Bhav, not only established the unchallenged supremacy of Sri Sankara's Advaita Philosophy by the power of his intellect as well as by his own personal realization but also reconciled the apparently contradictory paths of Bhakti, Jnana and Karma by giving to the world his unique philosophy of "Yoga of Synthesis."

It would be impossible to express the whole of Siva's Philosophy in one article, but I will put here in Siva's own words, his sapiential teachings on Karma, Bhakti and Jnana: "All three must be harmoniously blended if you wish to attain perfection. You should have the head of Sri Sankara, the heart of Lord Buddha and the hand of Sri Janaka. The three horses of this body-chariot, action, emotion and intellect, should work in perfect harmony. Then only this body-chariot will move smoothly and you can reach the destination safely and quickly. Then only you can rejoice in the Self within. Then only you can sing the song of Soham. Then only you can be in tune with the infinite. Then only you can hear the soundless voice of the soul and enjoy the sweet internal music of Atma."

SIVA'S MISSION IN THE WEST

Now I will try to express what Sage Siva has done to the seekers of Truth in the West. More than India the West is indebted to him. He has brought light and wisdom in the lives of thousands in Europe. To do full justice while evaluating the value of Siva's service in the West, one should not fail to study the actual state of Europe at the time of the beginning of Siva's mission. Even though Siva was well-known in Europe among many persons from the very date of the beginning of his mission, the glory, the greatness and the help of his was felt keenly and greatly only after the second world war.

The evil effects of the war, the sufferings it brought in its train, the loss of both life and property it imposed on poor humanity over there, were too much to be borne. They were so much completely disgusted with the material prosperity, so much convinced beyond a ray of doubt of the evanescence of earthly life, that they yearned for spiritual knowledge, which will soothe their afflicted hearts, that they longed to know more about God who could give them rest and relief, that they wanted to drink deep the nectar of wisdom flowing from India, which will make them immortal and fearless, and drinking which they could find the kingdom of heaven, not somewhere in the far heavens, but within themselves, that they could realize the Almighty, not as seated in His throne in the Seventh Heaven, but in their own hearts, that they wanted to become free, not at a distant unknown future, but here and now.

But they were ignorant of the way. They were quite aware what they wanted, but they were helpless as how to attain it. In short they did not know the practice of Yoga which gave the key to the Kingdom of Heaven, and which was the supreme panacea for all the ills of earthly life. Full credit should be given to Sage Siva for having taught the West what Yoga was. Many people in the West were thinking that Yoga meant sitting in the midst of fire for days together, burying oneself underground for months together,

flying in the air, and so many queer things. They did not know that Yoga meant the controlling of mind and senses, eradication of all evil elements from one's heart, practice of concentration and meditation on God or Atma, who was the essence of their being and who was the substratum on whom the texture of all phenomena had been woven, and realizing whom alone men attained freedom from all bondages and misery.

Sage Siva not only taught the westerners the A. B. C. of Yoga, but took them gradually, carefully, compassionately and so tenaciously step by step in the ladder of Yoga that today many Europeans of both sexes are very advanced Yogins of remarkable spiritual attainments. Every day the western world is awakening more and more to his spiritual greatness, becoming more and more aware of the spiritual values they are to score by following the path he trod for himself and showed to them also. The gradual increase in the number of western visitors to the Ashram is a standing proof to my above statement.

SPIRITUAL PROPAGANDA

The method resorted to by this sage for accomplishing his chosen task of imparting and spreading the spiritual wisdom, was also an innovation hitherto unknown and that was the distribution of free spiritual literature. It was a matter of great amazement to me when I came to know the procedure Sage Siva followed in the early days of his mission to distribute spiritual literature to the public. Whenever he came across a new address, he immediately noted it in his register and used to send books and pamphlets loaded with divine wisdom regularly, even though the blessed addressee was altogether unknown to him.

Irrespective of one's caste, one's faith and sex, he used to flood them with his spiritual gifts and it appeared to me, that Sage Siva had outruled the spiritual law laid in, in the Gita, "Tadviddhi Pranipatena Pariprasnena Sevayaa." Without being asked, without being questioned and without being implored for knowledge, he gave and gave to the deserving and undeserving alike. The riddle how Sage Siva was able to bring so much spiritual awakening in the West as well as in the East, could be solved by listening to the following few lines from the pen of Yogi Raj Sri Harry Dikman, a blessed western disciple of the Master :

"The first thing that strikes a European student of Yoga, and especially those now living in Germany, is Swamiji's readiness to serve all inquirers with his spiritual advice and books, notwithstanding the fact that people from here have got no possibilities to remit any money outside. Sri Siva, being fully aware of this condition, has undertaken the burden and the sacrifice on himself and is supplying his valuable books free to his associates and devotees in Germany. When I objected to His Holiness that it was rather embarrassing to accept more books without paying at least their price—not to speak of their inner value, which is certainly priceless—Swamiji's answer was simple, 'Don't worry about the cost of the books ; the divine work must be continued at all costs.'"

SECRET OF SUCCESS

Even though he has established and run a spiritual institution fairly and successfully for a period of more than two decades, a task not accomplished by any spiritual leader in the past save Lord Buddha, and even though his name as well as the Divine Life Society's name are known far and wide, he is utterly indifferent and dispassionate and does not care what will happen tomorrow. The following words

of his, which fell from his holy lips, when some of his disciples expressed their concern regarding the welfare of the Divine Life Society, will bear testimony to my above statement :

"God gave this institution and if it should be His will that it should exist, he will take care of it. Even though this institution collapsed today, it would be nothing to me. I will sit in a hut, treat a few patients, print a few pamphlets and distribute them freely to the public and I am satisfied with that much." It seems to me, that this utter indifference to the objective results and outcomings of his work, and a sense of complete self-dedication to the service of Lord in the form of service to the humanity in all possible ways, to be the secret of success for Siva's mission both here and abroad. May He live for ages to guide the humanity in the path of righteousness, to help it in its onward struggle towards God, who is the goal of one and all.

DIVINE LIFE SOCIETY AND SWAMI SIVANANDA

(General K.M. Cariappa)

[Summary of a Discourse given at Mercara by the ex-C.-in-C., of the Indian Army]

On this first occasion of the meeting of the Members of the Mercara Branch of the Divine Life Society of India, I feel we should all re-educate ourselves on what exactly the "Divine Life Mission" is and reinform ourselves about the great founder of this Society His Holiness Sri Swami Sivananda.

I am sure all of you have read all about these two subjects but I feel we cannot read enough about them. So I am reading to you today a paper on these two subjects. In this paper I am only touching on the salient points since, if I were to give the whole story, this paper would become almost a big book.

DIVINE LIFE MISSION

Anand Kutir, the world Headquarters of the Divine Life Society and the seat of the Yoga-Vedanta Forest University, serves to provide the seekers with all the inspiration and guidance for advancement in the spiritual path and is a haven of peace for those who aspire for perfection, a place of real peace for the overstrained and tired man of the city. The natural beauty of the place with the sacred Ganges and the mighty Himalayas, and company of highly evolved souls add to the value and charm of the Ashram. I visited this 'Heaven on Earth' in 1951.

DIVINE LIFE SOCIETY

Founded in the year 1936 by his Holiness Maha Mandaleshwar Sri Swami Sivanandaji Maharaj, the Divine Life Society teaches the way to lead a divine life in and through the busy life in the world. It is a unique institution whose sole object is the promotion of a divine life of truth, purity, love and service in every man, woman and child in accordance with the tenets of each one's own religion.

The Society stands for dissemination of spiritual knowledge, for the motiveless service of humanity in the spirit of divine worship. It stands for the essential underlying unity of all religions. Under the direct inspiration and guidance of its revered Founder-President Sri Swami Sivanandaji Maharaj, the Society works out its aims and objects through its comprehensive spiritual literature, regular Satsanga, spiritual conferences, through its official monthly organs 'The Divine Life' and

'Wisdom Light', brief courses of Sadhana and training at the Headquarters during the Easter, Christmas and Dussera holidays.

The Society has branches throughout India and in several foreign lands, too. At the Headquarters the Society has a central prayer hall, a temple for common worship, a library, a charitable hospital, a school, and cottages for resident aspirants and visitors. Aspirants in distant places are guided by Swamiji's inspiring personal letters.

YOGA-VEDANTA FOREST UNIVERSITY

Established in 1948 by the far-sighted Sage Sri Swami Sivanandaji Maharaj, the University is a pioneer institution, and only one of its kind in the whole world catering mainly to the needs of wholetime resident monk-pupils. The University offers excellent facilities for others to undergo short "refresher" courses in Yoga and Vedanta under the personal direction of its Professors. The Professors frequently conduct lecture-tours also for the dissemination of Yoga and Vedanta.

The University has adopted the ancient Gurukula-pattern (the nurseries where sages, saints, and Yogins grew in prehistoric India); but the sagacity of its illustrious Founder has marshalled for its service the latest scientific inventions.

SWAMI SIVANANDA

I now propose to relate how Swami Venkatesananda and Rai Sahib Sri A B.N. Sinha, describe Swamiji as a modern saint with a Message for the modern man.

Sri Swami Sivananda is a modern sage, who has been rightly called by an eminent writer 'the Prophet of the New Age.' He is a popular revised and enlarged edition of the ancient mystic seer.

We say 'popular edition' advisedly for Swami Sivananda has brought the ancient mystic science of Yoga within the reach of all, all over the world. He is more popular than any other sage or Yogi of the past or present; for in him the aspirations of people treading the different paths to God find their fulfilment. Swami Sivananda is a living synthesis of all religions, a living monument of the truth that all paths lead to the same destination, God. He has realized the Supreme, and he has realized that the supreme can be approached by countless ways.

He is an 'en-larged edition' too. Swamiji's is a religion for Mr. Everyman and Mrs. Everywoman, living in the realm whose borders are the borders of space itself. For, Swami Sivananda has given the very core of the sublime philosophy of Vedanta in the modern man's language. And, he has boldly come forward with the heart-warming assurance that far from any religious teacher sitting in judgment over the "suitability or otherwise" of a seeker after truth, knowledge of Vedanta is everyone's birthright

Swami Sivananda is a 'revised edition' of the ancient mystic; he has broadcast the ancient message of divine living, the same divine priceless gold that Lord Jesus, Sri Sankara, Prophet Muhammed and others mined, recast into the mould of Swamiji's direct living experience, through the 150 volumes that have issued from his prolific pen since the day of his illumination in 1930. There is no secrecy about his teachings nor any kind of selectiveness about his discipleship. In fact, it may be said without exaggeration that no religious teacher in any period of world's history has ever had such a universal following. Every man and woman who has a heart is magnetically drawn to Sivananda.

His religion is the religion of the heart. And, Swamiji himself stands as the towering example of perfection. A saint need

not exhibit miraculous powers; he need not deliver learned discourses on philosophical doctrines; but the sweet aroma of Vedantic realization will emanate from him and everyone will be irresistibly drawn to him—has ever been Swami Sivananda's definition of a perfected Yogi. The ocean of human heads that rose around him at a hundred towns and cities of India and Ceylon during his all-India-Ceylon Tour in 1950, the reverence with which Maharajas and political chiefs bowed to him, the devout veneration with which philosophers and leaders of society welcomed him everywhere—in short, the spontaneous love and regard with which the whole nation rose as one man to welcome him, to worship him and to hear him, proved his dictum.

Swami Sivananda's Religion of the Heart which he has significantly termed 'Divine Life' is not the cave-dwellers' concern, for the monopoly of monks. It is for all. In the plainest language Swamiji tells each one of us how to transform our daily life into divine life, and how, through regular, fruitful, dynamic activity, everyone can expand the heart to infinite dimensions.

Anyone who glances through the several biographical sketches of Sri Swami Sivananda by eminent thinkers and writers, would get a true glimpse into his inner personality, a personality whose characteristic is a heart overflowing with love expressing itself in untiring service. Even as a young medico, Swamiji endeavoured to serve humanity by conducting single-handed a medical journal devoted to health, cure and hygiene. In Malaya he served for over ten years as a humane doctor in the plantations. Even as a layman, he was deified by the poor people who saw in him their true friend, their hope, their joy.

It was with such a background that he entered the monastic order of life. With the help of the Light of a Pure Heart, he quickly mastered the various intricate techniques of Yoga and with his inner spiritual power fully awakened, he returned to the world arena to serve humanity again, but in a more intensified and more fruitful manner.

Through a protracted period of awe-inspiring struggle to master the power that pulsates in all creation, Swami Sivananda passed triumphantly, to emerge victoriously as a mighty spiritual leader who would guide the destinies of millions of seekers all over the world. The one person who would emphatically disown any psychic and supernatural powers in the Swami is the Swami himself; but reported instances of the Swami's healing thought-power, of his blessings could remove insurmountable obstacles on the aspirants' spiritual path, of his grace that had showered health, wealth, prosperity and success, could by themselves fill a volume. To those of his initiated disciples who live near him his miraculous powers are common phenomena; but everyone is wonderstruck that Swami, living on the banks of Ganges in the far-off Himalayas, could exert a dynamic, direct and soul-elevating influence over thousands in distant lands, to whom he has been a living presence.

Swami Sivananda is the foremost mystic seer of today who has been given to humanity by Benevolent Providence, to guide mankind to peace and happiness. His is Yoga-for-all; His is a universal religion, the religion of the heart, a religion that enables you to conquer the world through the power of your divine life and service, through the power of your inner divine love, through the power of your inner perpetual communion with the

fountain-source of knowledge, power and life. He directs your gaze towards this power and enables you to awaken it and enjoy supreme felicity.

THE MODERN MESSIAH

Swami Sivananda is the modern Messiah, the Prophet of the New Age. Not rituals and ceremonies does he preach, not customs and conventions does he stand for, not dogmas and sectarianism does he propound. It is not the language you pray in, that matters to him. It is not the type of construction of the prayer-hall that has any attraction for him. It is not a particular sacred place which counts with him. Nor is a particular script more sacrosanct with him. To him all religions are but so many paths leading to the one and the same goal.

God is one though sages in different countries and ages have addressed Him differently. Every language has its special prayer, every land has its own form of worship and every religion has its particular type of prayer-house. Just as water takes the form of the vessel it is in, so God exhibits Himself in the forms innumerable. The substance is one and the same everywhere.

Besides God, the human soul and the material objects also do exist. The essential unity between these has to be explained in a manner that will carry conviction. The union of God with the individual soul has been called Yoga, of which the well-known paths are the Karma, Bhakti, Raja and the Jnana Yogas. According to Swami Sivananda,—Karma Yoga is suitable for a man of active temperament, Raja Yoga for a man of mystic temperament and Jnana Yoga for a man of rational and philosophical temperament, and Bhakti Yoga is for all. Yoga means union with God.

The Prophet of real Religion: Religion thus, is the link between God and man. That link can be the union with the heart, for which forms and ceremonials would necessarily differ with clime and climate. The cardinal tenets are the same; the essentials are similar and the goal is one. As Swami Sivananda has said: "The only basis of true and lasting unity of all humanity is the religion of heart. Religion of the heart is the religion of love. Men can be united only if they are free from jealousy, hatred and petty-mindedness. Heart must be purified first. Ethical perfection is of paramount importance."

In his splendid book entitled "World's Religions," Swami Sivananda has given a resume of Zoroastrianism, Judaism, Buddhism, Christianity, Islam, Sufism, Jainism, Sikhism, Confucianism, Taoism, Shintoism, besides Hinduism. With such special knowledge of all religions and so deeply versed in the religious scriptures of India, Swami Sivananda is certainly eminently fitted to discourse on the essential unity of all religions. He has scholarship, he has understanding, he wields a facile pen and has convincing eloquence to give expression to his view. His explanations are clear and easily carry conviction, specially with those permeated with modern education and culture. His books, well-nigh ten scores in number and comprising all that religion teaches, have already a wide circulation in foreign languages. But his speeches are dynamic and it is those who have been in his company or heard him who can describe the magnetism of the great Swami.

Let us all, the devotees of this Great 'Teacher' be loyal to our voluntary dedication to the service of mankind by learning, understanding, and this is very important practising his message to mankind, of which I have briefly told you all, this

evening. Mere lip-service, insincerity and hypocrisy are a greater and more heinous sins than the actual committing of any physical sins. We may deceive fellow human beings by lip-service, but the Eyes of our conscience, and those of the Great Almighty will not fail to see them.

Let us do our humble bit to disseminate His Holiness's teachings amongst the people of Mercara and of Coorg to help them if they are in need of it, to enjoy the bliss and joy of having a mind of peace and tranquillity, to render selfless service to mankind, to bring about happiness to all

PRELIMINARIES TO CONCENTRATION

(Sri Swami Sivananda)

Concentration is fixing the mind on an external object or an internal point.

There can be no concentration without something upon which the mind may rest. Concentration is the sixth step in the Yogic ladder.

There can be really no concentration without a remarkable degree of interest and attention shown by the practitioner. You must, therefore, know what these two words mean.

Attention is steady application of the mind. It is focussing of consciousness on some chosen object. Through attention you can develop your mental faculties and capacities. Where there is attention, there is also concentration. Attention should be cultivated gradually. It is not a special process. It is the whole mental process in one of its aspects.

Perception always involves attention. To perceive is to attend. Through attention you get a clear and distinct knowledge of objects. The entire energy is focussed on the object towards which attention is directed. Full and complete information is gained. During attention all the dissipated rays of the mind are collected. There is effort or struggle in attention. Through attention a deeper impression of anything is made in the mind. If you have good attention, you can attend to the matter in hand exclusively. An attentive man has very good memory. He is very vigilant and circumspect. He is nimble and alert.

Attention is of two kinds, viz., external attention and internal attention. When the attention is directed towards external objects, it is called external attention. When it is directed internally within the mind upon mental objects and ideas, it is known as internal attention.

There are again two other kinds of attention, viz., voluntary attention and involuntary attention. When the attention is directed towards some external objects by an effort of the will, it is called voluntary attention. When you have an express volition to attend to this or that, it is called voluntary attention. The man understands why he perceives. Some deliberate intention, incentive, goal or purpose is definitely involved. Voluntary attention needs effort, will, determination and some mental training. This is cultivated by practice and perseverance. The benefits derived by the practice of attention are incalculable. Involuntary attention is quite common. This does not demand any practice. There is no effort of the will. The attention is induced by the beauty and attractive nature of the object. Individuals perceive with-

out knowing why and without observed instruction. Young children possess this power of involuntary attention to a greater degree than grown-up people.

If a man is not observant, he is not attentive. If he observes something, he is said to be attentive. Intention, purpose, hope, expectation, desire, belief, wish, knowledge, aim, goal, and needs serve to determine attention. You will have to note carefully the degree, duration, range, forms, fluctuations and conflicts of attention.

There is great attention, if the object is very pleasing. You will have to create interest. Then there will be attention. If the attention gets diminished, change your attention to another pleasant object. By patient training you can direct the mind to attend to an unpleasant object also by creating interest. Then your will will grow strong.

If you closely watch, you will note that you observe different objects at different times. This perception of now one object and now another when the physical conditions are constant is known as fluctuation of attention. Attention is changing. The objects themselves change or fluctuate but there is no fluctuation in the observing individual himself. The mind has not been trained to bear prolonged voluntary attention. It gets disgusted through monotony and wants to run towards some other pleasing object. You may say: "I am going to attend to one thing only," but you will soon find that even though you attend very hard, you suddenly perceive something else. The attention wavers.

Interest develops attention. It is difficult to fix the mind on an uninteresting object.

According to Prof. James we attend to things because they are very interesting. But Prof. Pillsbury is of the opinion that things are interesting because we attend to them, or because we are likely to attend to them. We do not attend to them because they are interesting.

By the constant practice and ever-renewed effort of attention, a subject that in the beginning was dry and uninteresting may become full of interest when you master it and learn its meaning and its issues.

If you possess strong power of attention anything that the mind received will be deeply impressed An attentive man only can develop his will. A mixture of attention, application and interest can work wonders. There is no doubt of this. A man of ordinary intellect with highly developed attention can turn out more work than a highly intellectual man who has a poor attention. Failure in anything is mainly due to lack of attention. If you attend to one thing at a time, you will get profound knowledge of that subject in its various aspects. The ordinary untrained man of the world generally attends to several things at a time. He allows many things to enter the gates of his mental factory. That is the reason why he has a clouded or turbid mind. There is no clarity of thought. He cannot do the process of analysis and synthesis. He is bewildered. He cannot express his ideas clearly, whereas the disciplined man can attend to a subject exclusively as long as he likes. He extracts full and detailed information about one subject or object and then takes up another. Develop the power of attention through steady practice and assiduous application. You will have tremendous power of concentration.

GIFT OF GOD

(*Sri R. Ramakrishna, B.A., New Delhi*)

Swami Sivanandaji is the gift of God, in the present-day context, to this ancient land of ours. The History of this land is replete with instances when spiritual stalwarts had time and again, appeared in the spiritual horizon for giving timely acceleration to the onward march of the cultural traditions of Bharatavarsha.

With the advent of Bhagavan Sri Ramakrishna and Vivekananda the slumbering Hindu culture and traditions of the day were given a good shake-up by the introduction of scientific knowledge, western ideals and concepts of Christianity, which ushered in a new era in Hindu thought and culture.

It was, however, left to Mahatma Gandhiji in modern times to achieve the fulfilment of their ideals, in the day-to-day life of Indian polity. In this context it is that we have to view the glorious life and the stupendous work of Swami Sivanandaji, the Founder-President of Divine Life Society and Yoga Vedanta Forest University. If Mahatma Gandhiji stood up-before the nation as the apostle of Peace and Goodwill, it was Swami Sivanandaji who has today enabled us to experience this message of peace and goodwill through the charm of his inimitable writings. His intense Tapascharya and love for God has brought out this melodious heart-pouring. His writings have today brought him world-fame. Swamiji's philanthropy has won for him the gratitude of thousands. His benevolence and catholicity has endeared him to millions.

To any careful student of the "Sivananda" literature, it would at once be apparent that the Swamiji has emphasized more on the practical aspects of Sadhana than the mere enunciation of ancient truths. It is in the field of practical Sadhana that Swamiji excels as a Teacher. This trait is inborn in him. He has a motherly heart which he extends to the earnest aspirants. To them he speaks through his volumes. Years ago out of the fulness of his heart, he gave me a priceless treasure in the form of a manuscript, which later appeared in book-form with the title "Essence of Yoga." This book was my gospel for years. Whenever I had some doubt in my mind concerning my problems, I used to open a page at random from the gospel. My extreme faith in Swamiji revealed to me the answer to this problem from this page. I later discovered that this work was intended as a graded book of spiritual exercises for me to follow for the rest of my life.

His books on Bazaar Drugs, Household Remedies, Yoga for Health and Mental Hygiene, Yoga in Daily Life, Sure Ways for Success in Life and God-Realization, Asans, Pranayams, Bandhas and Mudras and Kundalini Yoga—are all a class by themselves in Yoga Sadhana Marga.

The endeavour in these volumes is to impart knowledge in right living, right thinking, right aspiration and right endeavour. A healthy body and a healthy mind is a *sine qua non* to all Yoga Sadhana. Without a healthy body no spiritual progress is possible. Mind is made out of the subtle portions of food. The psyche is the source of all energy. All activities emanate from this energy. The senses are but the external instruments for this psyche. The psyche has an innate capacity for creating an illusion. The real owner of the psyche is superimposed and a false owner is created. Due to this superimposition, joy is interpreted as pain and *vice versa*. The purpose of all Yoga Sadhana is to know the Real as

Real, by negating the unreal. For knowing the Real, psychic control is enjoined.

The help of a Guru is absolutely essential in this great adventure which is termed as Atma Vidya, Sri Vidya, Brahma Vidya and so on. Only a knower of Brahman can help another or be a true teacher. Swami Sivanandaji is one such. He is an Apta Kama, a Krita Kritya, a Bhagavata Purushottama.

The Swamiji tells us through these volumes the story of the musk deer which gives out fragrance. The musk deer not being aware that the fragrance emanates from its own navel, runs hither and thither in search of this fragrance. Similar is the case with the Jiva who is no other than Iswara. Not knowing this fact through the original ignorance or Avidya, the Jiva runs after the objects of the senses thinking that the objects are the source of joy. Swamiji helps the aspirants for the removal of this Avidya. For this, he carefully nurses our mental bodies so that the mind may eventually rest on its own Swarupa and blossom as a full-grown lotus, radiating creative joy and peace to the rest of the world.

'Yoga in Daily Life,' 'Ten Upanishads,' commentaries of Bhagavad Gita, 'Principal Upanishads,' the 'Brahma Sutras,' and hundreds of other books on Yoga of Synthesis, wisdom and love, have by now pervaded the world atmosphere, following the catastrophic World War II. In this atomic age Swamiji has ushered in Atmic Energy of universal love, brotherhood of man and unity of creation. He has drawn the rest of the world to himself.

Ananda Kutir—Rishikesh, with benign Ganga flowing graciously at the foot of the hills, has become a centre of pilgrimage for princes and peasants, Government ministers and quill drivers, aristocrats and plebian Samsarins seeking escape from the day-to-day turmoil. It is fast becoming a modern city of culture where the rule of life is "serve, love, give, purify, meditate and realize." Young Sannyasi disciples of Swamiji each one well-versed in his particular branch under the direct inspiration of Swamiji are being sought after by the world at large. Distant Malaya, Singapore and Americas are all extending invitation to them for demonstrating the Divine Life as taught by this Mahatma.

What is the secret of this stupendous success? The following anecdote gives the clue.

A few years ago, one day, in the Town Hall at New Delhi under the presidentship of a Supreme Court Justice, Swami Sivanandaji addressed an audience composed of the elite of the city. A melodious welcome chorus by two little girls stimulated Swamiji towards the utterance of Ram Ram. "Ram, Ram, Ram, Ram," echoed Swami Sivanandaji from this New Delhi Town Hall platform. The whole audience followed him in chorus. There was unison and then complete pin-drop silence for two minutes. At the end everyone smiled at Swamiji. He was *en rapport* with his beholders. Swamiji has drunk deep at the intoxicating fountain of Divine Inebriation and Upanishadic Oneness. He is able to behold the One in the many. To him each diversity is but a spark of the Divine. With this, he communicates and enriches. His utterance therefore has a special meaning when he concludes :

Om Poornamadah Poornamidam Poornaat
Poornamudachyate
Poornasya Poornamaadaaya
Poornamevaavasishyate.

SIVANANDA'S PERSONALITY

[A Zurich Press Correspondent's interview with a German Doctor of Philosophy, recorded and edited by Sri Swami Paramananda]

Question: Leaving numerous religious organizations and famous spiritual leaders of our country, by spending a lot of money and energy in travel, you have come to live with Indians. What special features you find in Swami Sivananda, his philosophy and teachings?

Answer: The predominant feature of Swami Sivananda's personality is the perennial inspiration that he radiates to everybody who approaches him. Diffidence and gloom dare not get anywhere near him. His behaviour is a model for every gentleman in the world to copy. The poise and dignity of bearing, the nobility and serenity of demeanour, the grace and compassion of his look, the sweetness and kindness of his speech, the majesty of his gait and the politeness of his commands—these are the qualities in Swami Sivananda that ought to be closely watched, learnt and assimilated.

Swami Sivananda's way of life is the royal road to the humhan heart. He is an unopposed reformer. By his splendrous personality, radiant smile, ready wits, inspiring books, gracious looks, thrilling letters and tireless service, he wins the hearts of all into which he instils his ideals and implants his philosophy. This peerless sage is fearless; for he knows he is rooted in the Supreme Reality.

Swami Sivananda, the Prophet of the New Age, has a pre-vision of the shape of things to come. He has the supreme courage to give a bold lead to humanity along the road to Divinity. He sits in his simple Kutia (hut) on the banks of the Holy Ganges in a corner of the Himalayas and spreads the light of Divine Knowledge to the four corners of the world and makes his life-transforming message resound in every nation of the world.

In less than thirty years, he had done what would have been difficult for even a man of success to do in 90 most active years. He has combined in himself: (a) the Sage who is beyond all 'organizations' and 'institutions' ever eager to give, give everything away, (b) the President of an institution who is eager to create, to build, feeling it is his for whatever he wished to do with it, and (c) a Sevak of the Society, bound to serve the institution, to save its properties which he does not regard as his, but towards which he has specific responsibilities. Because he has been able to play the triple role simultaneously, he is able to turn out such enormous work. He has delivered the message, demonstrated its practicability and its glory, founded an institution to perpetuate this, and strengthened this foundation with his own divine Sat-sankalpa and the spirit of dedication of his immediate disciples.

PROPHET'S PHILOSOPHY

The fundamental article in his creed is that Truth is universal. He has declared in unmistakable terms that Truth can be realized through a diligent practice of the methods prescribed by any religion and by any of the Yogas. He does not want to abolish the variety in religions and in the Yogas, nor to unify all mankind under the banner of a Universal Religion. He sees the need for diversity to suit diverse minds and differences in the mental equipment and stage of evolution of individuals. He points out to the philosophers and those who encourage and feed on such non-essential differences that all the

religions have the same Truth as their substratum, prop and goal.

Truth is revealed in simple, direct and vigorous stayle: "One Immortal Soul dwells in all beings. This all-pervading Self is the support for this world, body and life. Mind, intellect and senses derive their intelligence from this Source. You are not this perishable body. In essence you are this Supreme Soul. Indentify yourself with this. Feel: 'I am the Immortal Self.' Again and again repeat mentally this formula. This will make you absolutely fearless at this perilous hour. Tat Twam Asi—That thou art."

The Swami recognizes the infinite diversity of men's minds, and, therefore, exalts adaptability, forbearance and understanding as the greatest among virtues. He recruits everyone with the least inclination and lesser qualification into his fold and transforms everyone into a saintly personality without the rigours of austerity or regimented life of Sadhana.

TEACHINGS

Swami Sivananda conquers the heart of his students, by showering his loving Grace upon them, by serving them, by making them feel that he lives only for each individual aspirant. He makes them feel at home in the Ashram. He allows them every liberty. He indentifies himself with them. He creates opportunities for the aspirant to grow in virtue, and to manifest his goodness and his talents. He allows each Sadhaka to pursue his own path to God, guiding him by Grace, protecting him from pitfalls and leading him rightly onwards.

The wisdom of life-long experience, the knowledge that one could acquire after years of study, and the information that others would take time to convey —are all given to you in simple sentences, strung in delightful verse, easy to read and assimilate, difficult to forget, and impossible to ignore.

Through his inspiring books, his illuminating letters and his invisible presence, he is guiding countless men and women in Europe and America, nay, the whole world, along the spiritual path. Without the trouble of a voyage to these countries, he has reached out to the heart of those who are fit to receive the spiritual light, and enlightened them, and awakened all the rest of humanity to the grandeur and glory of spiritual life.

Through his writings, Swami Sivananda speaks to you; you actually see him when you read his books. Through his personal talks, he wakes you up; a few moments of his company most assuredly make you healthy, spiritually wealthy and wise. You are awakened to the glory of the Self, to the talents hidden in you, to the strength and the wisdom that you possess and to the fountain of joy that waits within you to be tapped. His teachings transform your life—bestiality yields to humanity and humanity is lifted up to Divinity.

MESSAGE TO THE WEST

Devotees of the Swami all over the world have recounted the astounding experiences they have had of the divine powers of Swami Sivananda: how he appeared in their dream and gave them wholesome advice, how they saw him in a vision and got his blessings, how he saved them from calamities and healed them of their illness.

In a world torn by strife and struggle, Sivananda's is an influence for peace and amity. When the undivine clouds of materialism gather to hide the sun of wisdom, his divine Message serves as the gale of spirituality to disperse the clouds. When the tempests of worldliness rage in the heart of man, it is the Swami's tranquillizing influence of discrimination

and dispassion that serve as a protecting fortress. To the ship of humanity caught in the stormy sea of atheism, irreligion and immorality, Sivananda's wise guidance is like a powerful, favourable wind which gently but assuredly takes it to the harbour of peace and well-being. May the Lord dwell in our hearts.

OUR DUTY ON THIS OCCASION

(*Rao Sahib A.V. Raman, M.A., New Delhi*)

मन्दाकिन्याः सुरुचिरतटे सुन्दरे मन्दिरे सद्-
वृन्दाकीर्णे सदसि विलसद्दिव्यपीठे निषण्णम्
। न्दस्मेराननसरसिजान्निर्गलद्दिव्यसूक्ति-
स्यन्दस्तोमैश्शिशिरितजनं श्रीशिवानन्दमीडे

Here is a realistic picture drawn by one of Swami Sivananda's devotees. It is an unforgettable scene. Once you have had Swamiji's *darshan*, whether you will it or not, it is impossible to efface this impression indelibly imprinted on your mind. It matters little, be you a believer or non-believer, theist or atheist, or follower of any *ism* under the sun.

We are now celebrating the seventy-first birthday of Swami Sivanandaji. These occasions of birthdays of the Swamiji are mile-stones to us, his humble devotees, when in the onward march of our life—the better life—we stop and take reckoning seriously. We take stock to see how far we have deserved his tutelage. We visit him, have *darshan*, take the dust of his feet, worship him, listen to his penetrating words of wisdom and panegyrize him. So far so good, and we elevate ourselves for a moment. It is not enough. Do we try to incorporate the spirit of his teachings in our own lives? Do we thus go *forward* in the journey of life? Do we have a *divya jeevan*, which Swamiji cherishes every one of us should have? These are some of the questions which we should address ourselves and answer on this occasion.

In those early days of his life, Swamiji was a doctor of medicine. He is now a doctor of men. He is, as Jesus would say, a fisher of men. He seeks to buy off the Satan in you and offer you in exchange the elixir of life even as the Bishop did to Jean Val Jean. His recipes for leading a good life are simple and infallible. His song of eighteen 'ities' which he recites in rapturous tones, his novel and effective Kirtans composed *extempore* for the occasion, ingenious prescriptions to introduce the divine element in life even in the least interesting avocation, these can easily be adopted in our progressive life. These are only a few instances and the list of such principles is long and inexhaustible. Let us, on this auspicious occasion, meditate on these and lift ourselves up in the upward march to our goal.

Of the myriad facets of the Swamiji, certain of the characteristics cannot fail to evoke a perennial interest even in the casual devotee. He is ever moved by his immense love to his visitors and correspondents. Nay he is moved by compassion like the Buddha even to denizens of the subhuman world, e.g., even scorpions, snakes. Next is his motto of selfless service to humanity. He has no wants but is ever active in doing things for the good of humanity, *lokasangraha*. He has taken the vow of delivering us from the trammels of life and transform our lives to heights divine. Swamiji has been spreading the gospel of selflessness throughout the world, "a gospel which is the distilled essence of his own life." The message

and hallmark of his life in his own words are thus: "If you wish to enjoy good health and long life, peace of mind and prosperity, spiritual felicity and inner joy, live every moment for others." "He never does things for his own sake. If he learnt a lesson from life he would share it with all. If he realized a truth, he would make it public. If he engaged himself in *sadhana* and *tapasya* it would be to let others benefit by his experiences. If he went on a pilgrimage, it would only be to discover how best other devotees could accomplish it." His great utterance has been that he lives to serve us all and loves to make us all happy.

The most striking quality of his is his equanimity, *samatva* or the *pratipaksha bhavana* on which he lays the greatest emphasis in life. To observe his behaviour in practice in this way is telling indeed and he is unique in this respect. More than anyone else, he breathes here the true spirit of the Gita.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि
शुनि चैव श्वपाके च पण्डितास्समदर्शिनः

He is also truly the beloved of God who is defined by Sri Krishna in Gita.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः

None need be against him—he is calm as the mighty ocean. He can scarcely be ruffled by anyone however cruel-minded. Joy, envy, fear and anxiety have an equal meaning for him.

Examples of this equanimous nature are almost of daily occurrence in Swamiji's *Ashram*. Instances these have been where persons have used opprobrious language before Swamiji. Nevertheless they have been treated with the utmost regard and love as others of a more ardent nature. One is reminded of the scene in Ramayana where Rama hears of the proposal to exile him for 14 years from Kaikeyi's mouth but still stands unperturbed betraying little passion. Opportunities come but Swamiji is unconcerned. To him perhaps such a one is the prodigal returned and deserves more care than the rest. He is child-like in his simplicity and spontaneity—these are virtues divine. Perhaps it is the person's *prarabdha* that, despite his association with Swamiji, he cannot shed his inhibitions. Instances can be multiplied and can fill volumes if recorded.

He preaches what he practises. It is this magnetic quality that draws all alike to him without distinction, the lay and the learned, the religious and the hedonistic, the townsman and the rustic, from all over the globe.

Let us therefore not allow the opportunity to slip through our fingers. On this solemn occasion let us take a resolve that we shall live up to his preachings, divinize ourselves and keep alight the torch of divine life. Let bands of devotees gather up and spread his message of the good life on earth, not only by preaching but by moulding ourselves and help moulding others as well, in millions, all over the world. This is the only way to usher in an era of peace and plenitude on earth in these troubled times. But the path is hard to tread and the Upanishad has warned us:

क्षुरस्य धारा निशिता दुरत्यया
दुर्गान् पथः कवयो वदन्ति

It requires eternal vigilance, rectitude and a spirit of renunciation. Otherwise we shall not be his true devotees but only those who pay lip-homage.

May he live long to bless us thus!

नमस्ते श्रीशिवानन्दगुरुपादाम्बुजन्मने
सर्वभूतहितकर्मसंकल्पधृतजन्मने

SONGS OF SIVA

(A Collection of the Inspired Words of Swami Sivananda, by Sri Harold Douglas Kurschenska, Canada)

Talk in love, think in love,
Serve in love, walk in love,
Be the embodiment of love!

Life is one-life vibrant in all,
Life is sacred; life sleeps in
Plants; life dreams in animals;
Life wakes in man : revere life!

Dependence upon God brings
Eternal joy to those who
Worship Him sincerely.

Enter; rest in God : there you
Will have the everlastingly
Perfect life.

Faith is the sweet flower of
Love; harmlessness is its
Fragrance.

God is the boundless bliss; the
All-filling splendour; the
Immortal essence; the
Eternal One.

In harmony the tremendous
Spiritual force of love unites
Mankind; cultivate it!
Live it! Build it!

To pass from privilege to duty
Is the golden key to peace,
Plenty and prosperity.

In the garden of your heart
Plant a rose of courage,
A jassamine of humility,
A Champaka of nobility.

Without love, there is no
Spiritual life; love is the great
Cosmic law of all progressive
Living.

By discrimination and enquiry
Remove the veil of ignorance,
So that in you will shine the
Supreme Light of lights.

Seeking is an urge from within,
A need that fulfils itself
In the wisdom of God.

True devotion develops
During times of suffering.

Love your neighbour, for he
Is yourself.

Freedom is Self-realization.

To thy own self be true, to
Thy brethren be true, to all
Be true.

The wealth of wisdom is the
Richest of treasures.

Let your life be not a vain
Repetition but rather a living
Expression of love and sacrifice,
Wisdom and courage.

With a ripening love,
With a melting heart,
With a sincere profusion of tears,
Meditate on the Lord,
The indweller of your being.

Delve deeply into those
Chambers of your heart,
There to taste the divine essence.

Be simple, be pure, be childlike :
Walk and talk with the Lord.

Glittering in the eye,
Smiling in the rose,

Silent in the sage,
Throbbing in the pulse,
Brilliant in the sun,
Fragrant in the incense,
Vibrant in the atom,
God dwells in the sea of Self.

God reveals Himself in that body
That His lover loves best.

Let the love of God be the
Energy of all your actions.

The deepest urge of life is to
Know and to live in truth.

God is the refuge of every being
And God's omnipotent spirit
Is in thee, too.

Seek ye the way of light;
Be ye in tune with the infinite.

Work with love in your heart,
For only then will your
Labours be sublime, grand,
Radiant and beautiful.

Bliss, the luscious fruit that
Grows in the garden of spirituality,
Is nourished by the ambrosial
Showers of love.

Utilize every instant in
Service, prayer and meditation,
For every moment is a new birth.

Let not the winds of lust,
Greed, hatred, anger and
Egoism quench the flames of
Spiritual aspiration.

O sons and daughters of the
Koran and the Granth Saheb !

O children of the Avesta and
The Vedas ! O blessed votaries
Of the Buddha and the Christ !
Be ye all as one.

In Self-realization there is
The dawn of divine wisdom,
There is the spiritual awakening,
There is the divine awareness.

Wake up O Man ! Conquer
Your mind and then conquer the
Entire universe with your
Spirituality and divine force.

Attain Self-realization,
You will know the meaning
And mystery of life.

Lack of the knowledge of God
Is the root of all sorrows in life
And misery in the world.

GREETINGS TO GURU

(Sri Sivananda-Hilde Friebel, Dippoldiswalde)

This is our time of roses,
This is our sunny time,
When Swara, deeply rooted,
From core of heart will chime.

These are like days of Mercy,
When music soft and dear,
Flourishing Soul-harp-tuning,
Its tender wings will rear.

Music of Divine Feeling,
A benediction mild
Will meet Guru Maharaj
From "the ancient Rishi's child."

I had to go in silence
A long, long way to Thee,
Beloved Guru Maharaj,
As Northern Valkyrie.

The Guru Mantra "SOHAM"
Truly was firmest shield,
OM was the holy fortress
To which due praise I yield.

CONGRESS PRESIDENT MEETS SWAMI SIVANANDA

(Sri Swami Venkatesananda)

8th July 1957:

"Two of my friends spoke very highly of Swamiji; and for some time past I have been wanting to come here and pay my respects to Swamiji. Only now I could," said Sri U.N. Dhebar, President of the Indian National Congress, who visited the Ashram today.

He enquired about the number of inmates in the Ashram and asked: "On what do you lay emphasis, Swamiji, and what is the primary aim of the mission?"

Siva replied: "I emphasize a harmonious development of the entire personality of the spiritual aspirant. We have the Press here and the various journals and books constantly issuing from the Press and widely distributed free by me. The Annakshetra feeds resident-Sadhaks, visitors and others. The Ayurvedic Pharmacy and the General Hospital render medical aid. There is the Temple and the Bhajan Hall. There are the Studio and the Yoga Museum. And then the Ashram Office itself is a field of selfless service. Classes are conducted in meditation, Asans, Pranayama as well as Gita, Upanishads, etc. There is Satsang in the evening when Bhajans and Kirtans are sung and lectures are also delivered. By God's Grace a little bit of everything is carried on here, simultaneously."

Explaining the chief purpose of his visit, Sri Dhebar spoke at great length of the problems that faced humanity today. "The fundamental problem is, Swamiji, that there is a wide gulf between belief and action. In the various fields of human activity, man is not able to translate into action in his day-to-day life, the principles he believes in. He is compelled by circumstances to act contrary to his beliefs. He must be provided with a formula which will enable him to see how he can, while discharging his daily duties, adhere to his principles."

"That formula is BE GOOD: DO GOOD," said Siva.

Then the Congress President detailed the historical development of democratic thought and how gradually power had passed from individuals to the masses. 'We must devise a method and chalk out a programme by which whatever ideology is evolved and whatever formula is agreed upon by the great philosophers of the world will reach the widest circle of mankind, quickly," said Sri Dhebarji.

Siva was prompt in his response: "That can be done only by re-orientating the present system of education. Only by imparting the right type of education to the youth can we mould the nation and the world at large. Religion and morality ought to be taught in schools and colleges. Yoga and Vedanta Schools, and Ashram where young men will be trained in Yoga and taught Vedanta, should be started everywhere. Government itself should come forward to promote such spiritual institutions. That is the best way to broadcast the message very rapidly."

Sri Dhebar returned to the other problem of co-ordinating action and belief. He detailed how the present social set-up and world conditions thwarted every attempt of man to live up to his beliefs. The solution?

Siva said: "I think the Lord's Name will solve all problems."

This utterance of his inspired two visitors to deliver short speech illustrating it with their own experiences. One devotee narrated how Siva had uttered the very same words to him over a decade ago and

how the Lord's Name had miraculously saved him from calamities and grief. The other devotee said that that very morning he had experienced the wonderful powers of faith in His Name. He had heard that Sri Dhebar was in Riskikesh; and he felt that he should meet Sri Swamiji Maharaj. He came to the Ashram to see if this could be arranged; and to his great surprise he was told that Sri Dhebar was already in the Ashram, speaking to Swamiji. He was amazed how Siva could divine the pious wishes of the devotees and fulfil them. (Incidentally, Major-General Yadunath Singhji revealed later that he himself had a similar experience. When he heard that Sri Dhebar, a friend of his, had come to the Ashram, he wanted to meet him. But when he heard that Sri Dhebar was discussing some problems with Swamiji, the General felt hesitant to introduce. And as he was trying to return to his Kutir, Sri Swamiji himself had invited him to the Office—thus solving a problem in a mysterious way.)

While Sri Dhebar agreed that that would be the individual's way to solve problems, on the world level they needed a philosophy that would enable them to lead their daily life without having to sacrifice any of their principles. He felt that such a philosophy can be produced only by saints like Sri Swamiji.

Siva said: "The three Ns. will solve the problem. Nimitta Bhav, Narayana Bhav and Nam. While doing our day-to-day work and discharging our daily duties in the world, we should feel we are but instruments in the hands of the Lord. This is Nimitta-Bhav. And, we should see the Lord in all and serve the Lord in all. This is Naranayana Bhav. Thirdly, Narayanaarpanamastu—offer all the actions to the Lord as worship."

To Sri Dhebar's suggestion that a practical lead should be given to the people in this regard, Siva said: "I am doing a little bit of service on those lines here." "I know, Swamiji has been doing very great service in this regard. Swamiji is our light and that is why I am here seeking light but, it should reach mankind at large," said Sri Dhebar. "People come here from all parts of the world," said Siva. "What they learn here they teach others in their own countries Thus the ideology spreads."

Sri Dhebar felt that great philosophers and thinkers of the present-day world should meet and discuss these problems and arrive at a plan of action on the basis of which a programme could be worked out. At this stage, Sri Swami Chidanandaji stepped in and said that that was possible only for the Government of the country to do. "If we had the funds necessary for such an undertaking, we would have unhesitatingly called such a Conference. But the Ashram itself is run on our slender day-to-day income; when we take food today we don't know how the foodstuffs for tomorrow would be purchased. We are, therefore, not in a position to convene the Conference ourselves. If the Government calls for it, we shall, on our part, persuade Sri Swamiji Maharaj to participate in it."

Summing up the discussion, Sri Swamiji remarked: "God does everything. He will solve all our problems. Therefore, he has inspired people like you to devote so much thought and attention to these problems."

Sri Dhebar later went round the Ashram and appreciated the work being done here.

WORLD-TEACHER

(Sri Pushpa Anand, M.A., Dehra Dun)

"When a history of great religious teachers of this ancient land is compiled, Sri Swami Sivananda's name shall appear at the top," said Honourable Sri Gulzari Lal Nanda, Union Minister for Planning.

The most colebrated saint of the day, Sri Swami Sivananda was born in a noble, devoted family of South India in the line of saint Appaya Dikshitar, in September, 1887.

From his very childhood he showed marks of extraordinary intelligence, remarkable spirit of selflessness and high sense of morality.

He qualified himself in medicine and served as a doctor in Malaya for ten years. All through this period of service he was conscious of only one Self pervading through the entire humanity. He would give whatever he had to those whom he found in need. But Divine had ordained better course for him. He heard the call of the inner voice and renounced everything.

After fifteen years of hard Tapascharya this sage came out beaming with the light and glory of enlightenment and proclaimed to the world: "Come, children, don't weep. I shall wipe your tears and show you the right way." It is more than thirty years since he has been disseminating spiritual knowledge to the entire world. There is hardly any corner of the world where his message has yet to reach.

Not only that, hundreds of Indians and foreigners are flocking to him to hear his divine message and watch the activities at his sacred abode known as Anand Kutir, situated on the banks of river Ganges in Rishikesh.

Today this spiritual magnet has opened a field for the quick evolution of all human beings. There are various departments in his Ashram suiting to the temperaments of different individuals. Swamiji is a Synthetic Yogi himself and therefore he advises all: "Serve, love, give, purify, meditate, realize. Serve the sick and feed the poor. Work selflessly. Work without egoism. All actions are transmuted into Yoga when done in a right mental attitude —with detachment and dedication. Keep your mind open to all the good influences in the world. Be good, do good. Cultivate balance of mind. This is Yoga."

One must live with him and watch the various methods he adopts to teach everyone.

Come friends, let us pick up the pearls of wisdom contained in the following unfoldment of an Immortal treasure of the Philosophy and teachings of the greatest living Saint, Sri Swami Sivananda.

1. Serve, love, give, purify, meditate, realize. Be good; do good. Be kind. Be Compassionate. Adapt, adjust, accommodate. Bear insult, bear injury, highest Sadhana. Enquire 'Who am I?' Know the Self and be free.

2. Within you is hidden God. Within you is immortal Soul. Kill this little 'I' Die to live. Lead the divine life.

3. Turn the gaze. Draw the Indriyas. Still the mind. Sharpen the intellect. Chant Om with feeling. Meditate on Atma.

4. Speak sweetly. Speak lovingly. Speak truthfully.

5. Life is a ceaseless striving for perfection, freedom and independence.

6. No meditation is possible when the senses are out of control and thoughts are impure. Therefore purify and steady the mind by Karma Yoga and Vichar (discrimination).

7. Answers for your problems are within you. Enquire, meditate, pray. You shall know.

8. Heaven is within you. Why do you seek happiness outside?

9. Do not have any dogmatic, Puritanical, differentiative and monomaniac notions about religion or spirituality.

10. Self-knowledge alone is permanent, and all other learning relating to this world is subsidiary.

11. This world is a fair; Mela for two days. This life is a play for two minutes. Therefore try to realize the Self.

12. If you have Ananya Bhakti for the Lord, if you do unconditional self-surrender, if you say even once from the core of your heart 'I am thine my Lord; Thy will be done,' you will have His Darshan this very second.

13. Clean the mind with the soap of Ram Nam. Clean the mind with the water of Brahmacharya. Clean the mind with the brush of divine love. Bathe the Lord's feet with your tears of repentance.

14. Wake up from the long dream of illusory forms. Give up the clinging to false names and forms. Love your Atma. Live in Atma.

15. Do total surrender and obtain divine Grace.

16. Get up at 4 a.m Brahmamuhurta. Get up at 4 a.m. Do Brahma Vichar. Get up at 4 a.m. Enquire 'Who am I?' Get up at 4 a.m. Practise Yogabhyas.

17. *Ahimsa paramo dharma.* Love one and all. Never hurt others' feelings. Be kind to all. Control anger by Kshama. Develop Vishwa Prem. Keep daily spiritual diary. You will evolve quickly.

18. Life is short. Time is fleeting. Cut the knot of Avidya and drink the sweet Nirvanic Bliss.

19. Will is Atmabal: Will is dynamic. Have a strong will and realize Atma. Your will has become weak through various desires. Destroy them to the root through Viveka, Vairagya.

20. Simplify, purify, intensify. Simplify your life and purify your heart. Intensify your Sadhana and Mumukshutwa.

21. Be bold. Be pure. Be virtuous. Be honest. Be truthful. Be patient. Be tolerant. Be obedient. Be simple. Be humble. Be noble.

22. Find the Knower. Find the Seer. Find the Hearer.

23. Nothing exists. Nothing belongs to me. I am neither mind nor body. Immortal Self I am.

24. Pray God for not riches, but peace.
Not worldly power but wisdom.
Not talents but strong aspiration.
Not oratorial skill but silence.

25. There is only one law, the law of cause and effect. There is only one language, the language of the heart. There is only one caste, the caste of humanity.

26. Eat less, masticate more. Clothe less, bathe more. Sit less, serve more. Take less, give more. Talk less, think more. Sleep less, meditate more.

27. Purification, concentration, reflection, meditation, illumination, identification, absorption, salvation are the different states in Spiritual Sadhana.

28. Enquire. Discover. Recover.

29. Detach the mind from the objects and attach it to the Lord. D.I.N. K.I.V. Do it now. Keep in view.

30. Service, sacrifice, sublimation, Satsanga, Shanti, solitude, seclusion, Sadvichara are the aids to Self-realization.

31. Inspiration, illumination, revelation, ecstasy, rapture, vision of Truth are the various spiritual experiences.

32. Truth is Brahman. Truth is your own Self. Realize this Truth. Be free. Be free. Be free.

33. Serenity, regularity, absence of vanity, sincerity, simplicity, veracity, equanimity, fixity, non-irritability, adaptability, humility, tenacity, integrity, nobility, magnanimity, charity, generosity, purity. Practise daily these eighteen 'ities. You will soon attain Immortality.

34. Brahman is the only real entity. Mr. So and So is a false non-entity.

35. Why do you search in vain for pleasures outside. Go to the Fountain Source—the Subjective Atman. Awake. Arise. Stop not till the goal is reached.

36. It is difficult to get a human birth. Therefore try your best to realize in this birth. *

शिवानन्दमहिमा

(Sri Sundaresan, New Delhi)

गंगातीरकुटीरस्थं गंगेवाघविनाशनम् ।
शिवानन्दं नमस्कृत्य हृषीकेशस्थितं यतिम् ॥
श्रुतं दृष्टं च वक्ष्यामि सर्वेषां मोदनाय च ।
भवरोगभिषग्वर्यः शिवानन्दसरस्वतिः ॥
गंगातीरे हृषीकेशे हिमवत्पर्वतावृते ।
आगतानां गतानां च हर्षदो राजते सदा ॥
यः कश्चिदपि तं पश्यन् भवेदानन्दतुन्दिलः ।
तस्य शिष्यास्सर्ववर्णाः स्त्रियः पश्चिमदेशजाः ॥
आनन्देति पदख्यातिं नामरूपैर्विशेषतः ।
वर्णभेदमजानन्तः समतागतबुद्धयः ॥
तस्य शिष्याःप्रशिष्याश्च सर्वदेशगतास्सदा ।
दिव्यजीवनतत्वानि बोधयन्त्यखिलान् जनान् ॥
संघस्थास्साधवः शिष्यास्तत्कार्यनिरता दृढम् ।
गुरुशुश्रूषणां कृत्वा ध्यात्वा तत्पादपङ्कजम् ॥
सत्यधर्मरताः शान्ता नयन्त्यादर्शजीवितम् ।
औत्तरेया दाक्षिणात्या मध्यराष्ट्रान्ध्रकेरलाः ॥
कर्णाटकाश्चपाञ्चालाः गूर्जरा रजपुत्रकाः ।
बंगाश्चांगलदेशीयाःपारसीकजनास्तथा ॥
रष्या युगोस्लवीयाश्च जर्मनीया अमेरिकाः ।
इत्यादिबहुदेशीयाः द्राविडाश्चागतास्तथा ॥
अस्मिन् कलियुगे दृष्टं कृतादित्रयपुण्यजम् ।
ब्रह्मश्चर्यतमं तत्र विविधं विधिना कृतम् ॥
मुख्यं भोजनमाहत्म्यं कापिचायासमन्वितम् ।
गंगास्नानं साधुसंगं रमणीयं हिमाचलम् ॥
उभयोस्तीरयोर्मध्ये दर्शनीयगृहैर्वृतम् ।
चिकित्सालयसंवीतं सर्वव्याधिनिवर्तकम् ॥
सर्वारोग्यप्रदं शान्तं शिवानन्दाश्रमं सदा ।
योगवेदान्तगीर्वाणसंगीतादिकलावृतम् ॥
आसनाध्यापनाभिज्ञैर्हठयोगविशारदैः ।
शिष्यैरुत्साहशीलैश्च पूर्णमानन्दमन्दिरम् ॥
संगीतभगवद्ध्यानकीर्तनादि दिने दिने ।
मुद्रागारं पाठशाला औषधालयमुत्तमम् ॥
एवं नानाविधागाराण्यत्र भान्ति शिवाश्रमे ।
शिष्याः कुर्वन्ति कर्माणि नित्यमोंकारपूर्वकम् ॥
शिवानन्दमुखात् सर्वे मन्त्रं प्रणवपूर्वकम् ।
गृह्णन्ति ते भवन्त्यत्र शुद्धान्तःकरणा भुवि ॥
रामकृष्णादिनामानि शिवदुर्गाह्वयानि च ।
सायं प्रातः समेत्यहुर्यतयो वीतकल्मषाः ॥
शिवानन्दमुखोद्भूतं प्रथमं प्रणवं सदा ।
तच्छ्रुत्वा यतयः सर्वे अनुजग्मुः स्त्रियोऽपि च ॥
इदं वर्णयितुं शक्तो नाहं किञ्चिदपि ब्रुवन् ।
तथापि दृष्ट्वा श्रुत्वापि मया किञ्चन जल्पितम् ॥
जातानां च मनुष्याणां दृष्टव्यं जन्म साफलम् ।
कियद्दिनात् पूर्वमहं गत्वा तत्रावसं सुखम् ॥
अद्भुतानि च दृष्टवा तु शिवानन्दयतीश्वरम् ।
चतुर्विंशद्दिने जूने सप्तपञ्चनवैकगे ॥
विद्यार्णव इति ख्यात आदिकाव्यादिपारगः ।
शिवानन्दयतीन्द्रेण विरुदेनातिमानितः ॥
मुल्लक्कुटिग्रामवासी सुन्दरेश इति श्रुतः ।
तेनोक्ताः श्लोकरूपेण चतुर्विंशतिसख्यकाः ॥

* Courtesy : *Gunjan*, Dehra Dun.

VISION WITHIN

(Sri Ines Blanca, Hamburg)

For the last thirty years that I have been practising Chirology in Central Europe, and I have never felt as I do now that unseen powers are helping me. Somewhere within, somebody seems to take my thinking in his control and tell me what to make out of the palm in front of me. Somewhere, somebody whispers me what to say to the seeker of the future in front of me. Somewhere, somebody within seems to put words in my mouth and tell the future of the person concerned.

I am astounded, I am baffled, I am surprised, at the prophecies I make coming true. Sometimes I doubt whether it is me who is doing all this; I have refused to believe it. It must be some power somewhere which is doing all this. People rush to me and ask me what is going to happen, and when they find that the words they hear from my mouth meet with astounding accuracy, they are chagrined. And how all this has happened? The only way can I reason it out to myself is that it is because of the Light that His Holiness Sri Swami Sivanandaji Maharaj, the enlightened Saint of Rishikesh, the Guru, the Godman of the Himalayas, has given me. He came to me, he smiled, he raised his hand, and lo and behold, there were streamers of light going up in all directions from his hand. And then it concentrated in a beam and came right into my heart. He smiled and called me to him, to India, to Rishikesh, to the Himalayas. I was not able to go; circumstances in Europe are not so easy to cope with. But his light has remained, doing its wonders.

The wonder that this Godman has done is not for my personal advantage, for I am more or less in the same circumstances that I was and am satisfied and contented. The advantage goes to these innumerable seekers of their destiny who are worried, who have troubles, who grop in the dark and come to me for guidance. I see their faces, full of fear, full of complexes, full of darkness of the unknown. They come to me as if I were their last hope, where they could know which way they should go, which is best for them. The struggle within them ceases if they know what the future has for them in store. And I tell them, rather the voice within me speaks, and they hear me telling them, not knowing that it is someone else speaking from his seat in my heart. And the fear is gone, the troubled look has disappeared, the face relaxes, there is mental peace. For they have known the unknown, they have seen the future darkness through the light I have thrown on it. They are happy and go home and ring me up or visit me again to say what I said was correct and they are relieved.

This 'I' is not me. It cannot be me. I am convinced it is the light which I saw so many years ago coming from the Holy Hand of Sri Swami Sivanandaji Maharaj into my heart. It is the Light; otherwise I am worthy of nothing. The Light has made me what I am. The vision that I see within and that speaks and pierces the mysteries of the future of other troubled souls, is from His Holiness's Light. On his 71st birthday, I make myself humble before him. I salute my Guru.

STRUCTURE OF YOGA-SADHANA

(Sri Swami Sivananda)

Ethical discipline is incumbent for success in Yoga. Ethical discipline is the practice of right conduct in life. The two moral pivots of Yoga are Yama and Niyama, which the aspirant must practise in his daily life. These correspond roughly to the ten commandments of Lord Jesus or to the noble eightfold path of Lord Buddha. Non-injuring (Ahimsa), truthfulness (Satya), non-stealing (Asteya), continence (Brahmacharya) and non-covetousness (Aparigraha) are the component parts of Yama. Internal and external purification (Saucha), contentment (Santosha), austerity (Tapas), study of religious and philosophical books (Swadhyaya) and self-surrender to the Lord (Ishwarapranidhana) come under Niyama. Practice of Yama and Niyama will eradicate all the impurities of the mind. In fact, Yama and Niyama form the corner-stones of Yoga Philosophy.

Pre-eminence is given to abstention from injuring any living creature (Ahimsa) amongst all other virtues. There must be non-injuring in thought, word and deed. Non-injuring is placed first because it is the source of the following nine. The practice of universal love or brotherhood is nothing but the practice of non-injuring. He who practises non-injuring will get quick success in Yoga. The practitioner must abandon even harsh words and unkind looks. He must show goodwill and friendliness to one and all. He must respect life. He must always remember that one common Self dwells in the hearts of all beings.

Truthfulness (Satya) comes next in order. Thought must agree with word, and word with action. This is truthfulness. These virtues are attainable only by the unselfish. Truth can hardly arise unless there is pure motive behind all actions. The word of the Yogi must be a blessing to others.

Then comes non-stealing (Asteya). You must be satisfied with what you get by honest means. The law of Karma is inexorable. You will have to suffer for every wrong action of yours. Action and reaction are equal and opposite. Amassing wealth is really theft. The whole wealth of all the three worlds belongs to the Lord. You are only a care-taker of this wealth. You must willingly share what you have with all and spend it in charity.

Then fourth virtue is the practice of celibacy.

Brahmacharya is the substratum for a life in the Atma. It is a potent weapon for waging a relentless war against the internal monsters—passion, greed, anger, miserliness, hypocrisy, etc. It contributes to perennial joy and uninterrupted, undecaying bliss. It gives tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory, and good power of enquiry (Vichara-Shakti).

What is wanted is deep inner life. Silence the bubbling thoughts. Keep the mind cool and calm. Open yourself to higher spiritual consciousness. Feel the Divine Presence and Divine Guidance. Fix your mind at the lotus-feet of the Lord. Become like a child. Speak to him freely. Become absolutely candid. Do not hide your thoughts. You cannot do so because He is the Inner Ruler (Antaryami). He watches all your thoughts. Pray for mercy, light, purity, strength, peace and knowledge. You will surely get them.

A Yogic student should abstain from

greed. He should not receive luxurious presents from anybody. Gifts affect the mind of the receiver. These five virtues must be practised in thought, word and deed, for they are not merely restraints but change the character of the practitioner, implying inward purity and strength.

Two things are necessary for attaining success in mind-control, viz., practice (Abhyasa) and dispassion (Vairagya).

You must try your extremest level best to be free from any desire for any pleasure, seen or unseen, and this dispassion can be attained through constant perception of evil in them. Dispassion is renunciation of attainment. It is aversion to sensual enjoyments herein and hereafter. The detachment or dispassion is of two kinds, the lower and the higher. Vijnana Bhikshu distinguishes the superior and the inferior types of Vairagya in the following way: "The former is a distaste for the good things of life, here or hereafter, due to the experience that they cannot be acquired or preserved without trouble, while their loss causes pain and that the quest is never free from egoistic feelings. The latter, however, is based on a clear perception of the difference between intelligence and the objects that appear in its light."

There are various stages in dispassion. The determination to refrain from enjoying all sorts of sensual objects is the first stage In the second stage certain objects lose their charm for the spiritual aspirant and he attempts to destroy the attraction for others also. In the third stage the senses are controlled, but a vague longing for the sensual enjoyment remains in the mind. In the fourth the aspirant loses completely all interest whatsoever in the external objects. The final stage is a state of highest desirelessness. It is this kind of dispassion that bestows Absolute Independence on the Yogi. In this stage the Yogi renounces all kinds of psychic powers even such as Omniscience, etc.

It is by practice and dispassion that the passage of thought towards external objects can be checked. Mere indifference will not serve the purpose. Practice is also necessary. Remembering God always is also practice. Lord Krishna says to Arjuna with reference to this practice of controlling the mind: "Abandoning without reserve all desires born of the imagination by the mind, curbing in the aggregate of the senses on every side, little by little let him gain tranquillity by means of reason controlled by steadiness; having made the mind abide in the Self, let him not think of anything. As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under control of the Self." (Bhagavad Gita, Ch. VI-24, 25, 26)

Mind is drawn towards external objects by the force of desire. By convincing oneself of the illusoriness of sense-object through an investigation into their nature and by cultivating indifference to worldly objects, the mind can be restrained and brought back to the Self to abide finally. In virtue of this practice of Yoga, the Yogi's mind attains peace in the Self. Practice consists in constantly repeating the same idea or thought regarding some one object. By constant reflection and exercise of will-power, suggestions should be given to the sub-conscious mind not to look for enjoyment in the changing world without, but in the changeless within. You should exercise great vigilance to get hold of opportunities, when the mind dwells on sense-objects, and suggest to it new meanings and interpretations and make it change its attitude towards them

with a view to its ultimate withdrawal therefrom. This is called practice.

The chief characteristic of the mind in the waking state is to have some object before it to dwell upon. It can never remain blank. It can concentrate on one object at a time. It constantly changes its objects and so it is restless. It is impetuous, strong and difficult to bend. It is as hard to curb it as the wind. That is the reason why Patanjali Maharshi says that the practice must be steady and continuous and it must stretch over a considerable period and be undertaken with a perfect faith in its regenerating and uplifting powers. You must not show any slackening symptoms at any stage of practice.

Restraint does not come in a day, but by long and continued practice with zeal and enthusiasm. The progress in Yoga can only be gradual. Many people give up the practice of concentration after some time, when they do not see any tangible prospect of getting psychic powers. They become impatient. They do little and expect much. This is bad. Doing any kind of practice by fits and starts will not bring the desired fruit. Direct experience is the goal of life. Though the effort or practice is painful in the beginning, yet it brings Supreme Joy in the end. Lord Krishna says to Arjuna: "Supreme joy is for this Yogi, whose mind is peaceful, whose passionate nature is controlled, who is sinless, and of the nature of the eternal!" (Bhagavad Gita, Ch. VI-27)

"Mind alone is to man the cause of bondage or liberation; lost in enjoyment, it leads to bondage freed from the objective, it leads to liberation. As mind freed from the objective leads to liberation, one desirous of liberation or success in the path of Yoga must always try to wipe off the objective from the plane of his mind. When the mind, severed from all connexion with sensual objects and confined to the light of the heart, finds itself in ecstasy, it is said to have reached its culminating point. The mind should be prevented from functioning, till its dissolution is attained in the heart; this is Gnosis, this a concentration, the rest is all mere logomachy."

Desire may be described as the hankering for things which gains such mastery over the mind as to preclude even enquiring into their antecedents and consequences. Man at once becomes that which he identifies himself with, by force of strong and deep attachment and loses memory of everything else in the act. The man thus subdued by desire, fixing his eye on everything and anything, is deluded into believing it as the real thing. Due to loss of control man perceives everything with beclouded eyes in this deluded fashion, like one under the influence of a strong intoxicant.

Desire is born of ignorance (Avidya). Attachment, longing and preference are the constituents of desire. Do not endeavour to fulfil desires. Try to reduce your desires as best as you can. Withdraw the fuel of gratification. Then the fire of desire will get extinguished by itself. Just as a gheeless lamp dies out, when the ghee is withdrawn, even so the fire of desire dies when the fuel of gratification is withdrawn If attachment is eradicated, then longing and preference for objects will die by themselves.

Man commits various kinds of sins and injures others, when he exerts to get the desired objects. He has to reap the fruits of his actions hence he is brought again and again in this round of births and deaths. If you increase one object in the list of your possessions or wants, the desire also increases ten times. The more

worldly objects you possess, the more distant you are from God. Your mind will always be thinking and planning as to how to get and guard the objects, how to earn tons of money and keep them safe. If the acquired objects are lost, your mind is completely upset. Cares, worries, anxieties, and all sorts of mental torments increase with the objects.

Free yourself from the tyranny of the mind. It has tormented you mercilessly for so long a time. You have allowed it to indulge in sensual pleasures and have its own ways. Now is the time to curb it, just as you would curb a wild horse. Be patient and persevering. Practise daily 'thoughtlessness' or inhibition of thoughts. The task may be difficult in the beginning. It will be indeed disgusting and tiring, but the reward is great. You will reap Immortality, Supreme Joy, Eternal Peace and Infinite Bliss. Therefore practise diligently in right earnest. It is worth doing. Be on the alert. If you are sincere in your wish and strong in your resolve, nothing is impossible under the sun to accompliish. Nothing can stand in your way.

From the condition of your mind, from your feelings and conduct, you can very well understand the nature of your actions in your previous lives and can nullify or counteract the effects of evil actions by doing good actions, Tapas, discipline and meditation. Try to lead a life of non-attachment. Discipline your mind carefully. No one is free from pains, diseases, troubles, difficulties. You will have to rest in your divine nature. Then alone you will draw strength to face the difficulties of life. Then only you will have a balanced mind. Then only you will not be affected by external morbid influences and discordant vibrations. Regular meditation in the morning will give you new strength and inner life of joy and bliss. Practise meditation. Feel this joy and bliss despite unhelpful conditions and adverse circumstances. Gradually you will grow spiritually. You will attain Self-realization.

MESSENGER OF PEACE AND LOVE

(Sri C.I.C. Reyes, Quezon City, Philippines)

For Swami Sivananda I draw forth, out of my most humble heart, all the praises and hymns that I know from the different religions; to him I bow down and prostrate myself for his benevolence and for contributing to mankind, regardless of allegiances to religions, his selfless principles of divine good manners and right conduct. To him I offer all my prayers, thanking my Father Almighty, the one and the only God of all religions, of all nations, for sending forth to our world of today, in times of stress and conflict, such a living saint and messenger of peace and love, to manifest God's Word, which was the beginning of all, the Word which was with God and the Word which was God Himself, in his divine teachings, and also by service and sacrifice.

Hail to him everyone. All hail to him. All hail! May he live a 1001 years more to come to guide us always in this earth of ours! If we have only one of his kind in every nation in this era of mixed emotional feelings, we can all be sure of a 100 % salvation!

Before I end my prayers for his birthday, here are three cheers of "Mabuhay" from the bottom of my heart. May I come to see him personally some day, O Lord of all lords! Or may he come to us here to the Philippines some day to vibrate to us a part of his most holy vibrations and a part of all that You sent him for. Amen!

LIGHT IN EXTENSION

(Dr. Alexander Watt, Ps.D , Ms.D., Canada)

In September this year, many hundreds of thousands of devout students of every denomination and sect throughout the world, will, for a short space of time, stand silent and poised in meditation, when they recall that on that particular day His Holiness Swami Sivananda Maharaj will be celebrating his 71st birthday. Thus has this great saint passed through the yearly cycle of Time seventy-one times since his birth in this incarna tion, and whilst the Chariot has been the object of adoration and veneration from countless hordes of visitors and admirers at the Ashram, the throbbing and pulsating, vibrant great Spirit which we preceive as the Charioteer, has in reverence and deep humility prostrated itself at our feet and the feet of Chelas and devotees in every land, and has brought to the realization of even the least worthy of us that the Universal Christ is the indwelling Divinity that he sees us to be and which he would have us to Be. This is the Self-realization that our Gurudev constantly would have us attain to. This is the Yoga that is all important, that blissful Raja Yoga which like a lion leaps from the heart roaring forth a mighty Om that stirs the aether into dulcet melody and beguiles the Kundalini Naga from its cave to climb the tree of the knowledge of good and evil that is in us, and which will evoke that sword-like lightning flash from the heights to smite and devastate our ignorance and bring about our awakening to Spiritual Wisdom.

Guruji has written: "The essential prerequisite of Self-realization being the infinite expansion of individual consciousness, the separatist ego which limits the Jiva to the five sheaths have to be annihilated." This has returned us 'to our muttons' as our French cousins say and this brings us to the point that we would like to emphasize in this short Birthday tribute, and that is, that there is a Yoga for the East and there is a Yoga for the West, though their ultimate Destination is the same. Yoga by Eastern methods as taught at the Forest University is doubtless efficacious to those reared and acclimatized to the Eastern way of living, but it would never get very far in the West—not that there is any essential difference between Easterners and Westerners in themselves, but there it is in their habits and temperamental diversions as well as the many long-established customs which preculde their spiritual development along the same lines. So we, here in the West, must attain to Yoga by what we shall refer to as the Yellow Path—the Path of intellectual and scientific investigation—spoken of in some quarters as the Quabalistic method, whilst the Eastern mystic finds that the cerulean path of faith and devotion best suits his longing for Divine Union and this we refer to as Yoga.

Some years ago when we first approached this subject of Yoga, we recognized that if we were to put any commonsense into the matter at all, it behoved us to make a comparative study of the different systems of mysticism, and in so doing it soon became apparent that while the approach differed, the results all over the world were identical though they were masked by sectarian theories. The methods all over the world were identical; but they were marred by religious prejudice and local custom. The motivations were however identical. This, once realized, was sufficient to disentangle the subject from the extraordinary complexities which have confused its expression. We found that the mysticism of Europe is hopelessly

befuddled, the methods being overlaid by the theories The Chinese system, while perhaps the most sublime and the most simple, and, at this point—for those of you who would like to tackle the problem from the Chinese angle—we feel that we cannot do better than earnestly suggest that you give much thought to that great book on the subject, *The Secret of the Golden Flower.*

Less than a year following the formation of the Theosophical Society by Madame H P. Blavatsky and her associates, Professor F. Max Muller, in his Preface to the *Sacred Books of the East,* Volume I, tells us that the lesson that is meant to be taught in the beginning of the Chandogya Upanishad is really this : "That none of the Vedas with their sacrifices and ceremonies could ever secure the salvation of the worshipper, i.e., that sacred deeds performed according to the rules of the Vedas are of no avail in the end, but that meditation on Om alone, or that knowledge of what is meant by Om alone, can procure true salvation, or true immortality. Thus the pupil is led on step by step to what is the highest object of the Upanishads, viz., the recognition of the Self in man as identical with the Highest Self, or Brahman." And again he tells us : "The highest aim of all thought and study about the Brahman of the Upanishads was to recognize one's owns elf as a mere limited reflection of the Highest Self, and through that knowledge to return to It, and regain one's own identity with It. Here to know was to be; to know the Atman was to be the Atma, and the reward of that highest knowledge after death was freedom from new births, or immortality."

We are all familiar with what is said in the Gita about the Self. "Weapons cannot wound that Self. Flame cannot sear it. Water cannot drown it. Wind cannot blow it away. Invisible, incombustible, not to be melted, not to be withered, undying, all-pervading, constant, unshaken, immutable, eternal, that Self unmanifest thou art. What cause is there to mourn for him that knoweth this?" And elsewhere it is stated : "There is never a philosopher who Nature's ultimate Principle doth not know. Look well for the Golden Magnet. If thou findest it thou would'st get rid of thy sorrows. Study well the law. Know thyself, that thou may not be deceived any more. *Unun sunt omnia, per quod omnia.* Make known to thee the Terra Sancta so that thou mayest not go astray!"

We are told that Jesus entered the City of Peace riding upon an ass. He rode 'on' the ass guiding and controlling it! Cheerfully did this lowly animal allow the Christ Spirit to guide its every footstep, to lead it to the water and fodder and proffered every particle of its body and energy for the furtherance of the Master's great work. When we 'know ourselves' as we should, we know ourselves! We become aware of the Holy Guardian Angel, that vast reservoir of spiritual energy within every atom in the ever-constant whirling core of our being and know it to be Christ crucified awaiting liberation and manifestation through our willing, gladsome surrender of the personal little self, to the Will of that mighty Christ Spirit within us, we will no longer 'be' the ass, but we will have become the rider.

This seems to us to be the one great vital Truth that our revered Brother and Guru Sivanandaji constantly would have us aspire to. This to us seems to be "the seeking first the Kingdom of Heaven" that is required ere "all else be added to us." Those of us who have never come face to face with Swamiji and who

are perhaps prone to regard him as any other individual reformer and evangelist, find it hard to understand the universal love and respect that this sainted person inspires. When we first came across the great work he is doing some years ago, we were charged with his dynamic personality and lifted up in admiration of his far-reaching influence. Since then we have seen dozens hereabouts who have been brought into his orbit, some of whom receive the personal word from him but all of whom are benefited by the wholehearted out-pouring of his love. Whatever small part we may have played in making these contacts has been a source of inspiration to us and a means towards Self-realization for others.

May God shower upon His Holiness abundant Love and Blessings on this his Birthday in time, and in eternity, may he ever walk hand-in-hand with God through the Elysian Fields.

Benedictus Dominus deus noster qui dedit nobis Signum

ANCIENT WISDOM IN NEW SHAPE

(Rai Sahib A.B.N. Sinha, Patna)

"Childhood brings attachment to sports, youth implies fondness for young maids;

"Old age is full of anxiety; none devotes himself to God;

"Who am I? Who are you? Whence have you come? Who is my mother, and who father?

"All these deserve to be pondered over and the dreamland of the world to be abandoned."

These lines from Sri Sankaracharya's *Mohamudgara* fully outline in simple language and in a telling way the philosophy of the Swami Sivananda. He alone exists and naught else. That is the whole. The whole was born of the whole. Take whole from the whole, and what remains is the whole. In the *Mundakopanishad* this idea is beautifully worked out. The great Lord is like one huge kindled fire from which sparks fly on all sides. These sparks are the individual souls The sparks are certainly of the same material; all the qualities of the parent fire are present in them; they emit heat, they emit light, but they are obviously not lasting like the burning fire. So are souls. They go on changing from one body to another, now it is a human form, at another time it may be of an animal, or a bird. Thus goes the round. Again to be born, to die again, and to sleep again and again in the mother's womb; that way revolves the endless cycle. It is the grace of the Lord alone that can absolve one from this cycle.

God is one and there is no second. He is the only real and all else are unreal. He is the ear of the ear, the mind of the mind, the speech of the speech, the breath of the breath and the eye of the eye. The speech cannot have access there, nor the eye, nor yet the mind. Perceived He is not, nor can He be perceived, and so explanation of Him is not possible. Beyond things known as well as things unknown is He. Thus does Swami Sivananda describe the Lord of the universe. Neither subtle nor dense, neither darkness nor light, neither short nor long, beyond the conception of past, present and future is He, who cannot be encased within the five sheaths and who is beyond the waking, dreaming, or sleeping state of mind. Possessing neither name nor form, caste nor creed, colour nor attributes, desireless, and pure is the Lord.

It is this God that the Adwaita school, led by Sankaracharya, meditate upon. It is this God that the Swami worships.

NEW EXPOSITION

Not that alone is Swami Sivananda. His is a new philosophy, his is a new religion in some respects, and his is a different faith. It is not the religion of seventh century A.D. It is not the time-worn philosophy. It is not an antiquated cult. His is an old religion put into a new bottle, a philosophy adopted to modern times and theology that the most up-to-date would hesitate not to accept. With the abstruse Adwaita of Sankara, he combines the spirit of service of Rama Tirtha, the devotion of Gouranga, and the passionate craving of Mira. The ancient religion of this country he is expounding in modern language, in the spirit of the educated and in the manner of current philosophical trends.

Swami Sivananda is a Yogi. Believing in the efficacy of Yogic meditation, he has written a number of books teaching the details of Yoga and description of every phase. Yogic Sadhana plays a great part in the realization of the Lord. Yogic Sadhana has to be practised. By Yoga alone can the Lord reveal Himself to you. Practise Yoga with a firm faith and the world can be yours for the mere wishing.

Swami Sivanandá is a scholar. Read as widely as you can. The literature of religion you will find housed in one of the buildings at Sivanandanagar. Read religion. Not merely the Vedas, Vedanta, Shastras and Puranas should be studied, but every book of any other religion should be studied with equal care. Religion cannot be circumcized. In every religion, in every language you will detect knowledge of God which had better be taken note of. Study with care, pore over every scripture, meditate upon every description of God. Vast is knowledge and if the vastness of it is fully realized, you will have realized the Great God Himself.

BHAKTA

Swami Sivananda above all is a Bhakta. Hari's name, only the name of Hari, can, in this age, liberate you. There is no other method. As the *Vishnu Sahasranama* puts it: His remembrance alone does break this bondage of birth and death. Great is the value of Kirtan. That is the surest and quickest way of realizing the Lord. For Yoga you require a healthy body and much practice. Knowledge is for the well-educated alone. But repetition of the Lord's name everyone can undertake. You require not knowledge, you require not physique, you require not discipline, all that you want is company. Begin chanting the name, sweetly and continuously. How sweet it sounds, how wide its conversion, how lasting its effect. You are caught in the melody of your own voice, your own emotion overcomes you, and your thoughts rendered pure, take you quickly to the Lord of your imagination. That is one way of realizing the Lord. Swami Sivananda has fully availed himself of this simple path that religion offers for the masses.

BEST GUIDE

Unlike others who know only one path and can guide people along that alone, Swami Sivananda is easily the best guide along any of the three paths recognized by the scriptures for leading to the path of realization. It is not mere book-learning. It is the actual practice of the three paths. The best Yoga decidedly, the renowned savant admittedly, Swami Sivananda is easily the most devout devotee of the Lord. Though all these three he has learnt to realize God, and his experience gained after years and years of toil and suffering, privation and practice, all his experience and knowledge can be yours for the mere asking. He would

select the path for you, qualify you for it and gradually lead you on till you have learnt to realize God, to hold communion with him, and to be merged in him, if you desire. That is what distinguishes him from other saints and religious divines. That is what gives a new hue to his religious philosophy and that is what makes him the greatest saviour alive.

SYNTHESIS

Unique in several ways are the philosophy and teachings of Swami Sivananda. The highest state of supreme bliss is Moksha and it should be the aspiration of every aspirant to achieve this. How to obtain this? It is obtained by knowledge of Brahman or the Absolute. Karma Yoga, Bhakti Yoga and Raja Yoga are the means to the Jnana. Karma Yoga removes the impurities of the mind. Raja Yoga steadies the mind. Bhakti Yoga softens the heart. Swami Sivananda would have us remember that Nishkama Karma, Yoga, Bhakti and Jnana do not mutually exclude each other. Bhakti is not divorced from Jnana. Karma Yoga leads to Bhakti. Bhakti Yoga leads to Raja Yoga and culminates in Jnana. Jnana intensifies Bhakti. That is one aspect of it. Another is that Karma Yoga is combined with Bhakti and Jnana. There can be no Jnana without Yoga. The fruit of Bhakti is Jnana.

Karma is the cause for the body. Karma is the 'I' in us. The idea of 'I' is ignorance. The erroneous notion that 'I' is the body is called Avidya. It puts the man in bondage. "I am not this body but the blissful Atman." This is knowledge; it liberates, it blesses and it leads you onward. Know that the Self is distinct from the body and the senses.

MIND

Mind is Maya. Mind is at the root of all activities. It gives strength to desires, fosters fear and builds castles in the air It confers force on egoism and stimulates aspirations. Every tendency takes its origin from the mind. It augments passion, gives strength and hope and awakens the sense of duality. It increases ignorance and plunges the senses in the ocean of sense-objects. It creates distinctions and differences. It separates, divides and limits. The mind is the seed of all Maya.

Mind is Jiva. Mind is a bundle of Vasanas. Check the mind, annihilate the Vasanas, and you will not come under the influence of Maya, and will enjoy the peace of the Eternal Destory the mind and you destroy the Vasanas; annihilate the Vasanas and you annihilate the mind. Peace comes only after that.

The soul is immortal. Be not afraid of death. You are not born. You die not. This is truth. Birth and death are two illusory scenes in the drama of the world. This is all Maya's jugglery. Learn to be wise. Learn to be inquisitive. Learn to discriminate. You are identical with the supreme Self. Tat Twam Asi. Thou art That. That is the philosophy of Swami Sivananda. That is Vedanta; that is what Swami Sivananda has been teaching.

WORSHIPFUL IDOL

But apart from this high philosophy, Swami Sivananda has been preaching the religion of love. It is not so easy to dispel ignorance; it is difficult still more to teach the principles of Vedanta. But it is easy to repeat the name of the Lord; it is easy to sing the praise of God; it is easy to make people think of the Creator through soft music. Coupled with this Kirtan should be the desire to serve and the longing to love mankind. Swami Sivananda, therefore while propagating his high philosophy of religion in simple language and through prose and poetry, books and tracts, lectures

and letters, is equally anxious to improve the common man and hence propounds the philosophy of Kirtan, the music of recitation, the melody of the repetition of the name of the Lord. It is this latter that has caught on and has today made him the worshipful idol of millions.

JAGAD GURU

(Sri Sivananda-Isabella Novakova, Prague)

With peace in my heart, I salute thee, Divine Master, on the occasion of thy 71st birthday, with hearty wishes of many, many happy returns of the day.

Since I have the wonderful privilege to have a first-rate Jagad Guru of the Himalayas as my personal teacher, my struggle with the disharmonies of the world has ceased completely. I did understand, that these were merely transitory things of the external world, and I try to transcend them. Now I do not have to struggle any more. I have surrendered myself completely to my Gurudev. I identify myself with him. I merge in him absolutely and I feel the sacredness of the bond between Guru and Sadhaka. He guides me towards my aim. I am like a child in the arms of the Mother. I confide myself to him absolutely and am sure of my victory. For such a wonderful grace I cannot be too grateful to my Master and my Lord.

The Sivananda Study Circle of Prague, Czechoslovakia, has already begun to live, in tune with our sublime teacher, a life which is quite new, in which we have promised to ourselves that it will be a life completely dedicated to God. Divine Master! Eternal Teacher! Thou guidest our steps in the right path. I personally utilize all my energy to serve thy wonderful cause. Very humbly I prostrate before my Guru, wishing to be always active in my task at the Sivananda Circle, and that I may never neglect his teachings and in serving his sacred mission. This is my prayer which I humbly put down at the sacred feet of Gurudev, on the occasion of his 71st birthday. May he live very long so as to be able to disseminate more and more of his wonderful teachings to the whole world.

In silent devotion, I and the other members of the Sivananda Circle of Prague, salute thee, our Master and Lord, thy disciples to all Eternity!

WE SPREAD THE TEACHINGS OF SIVANANDA

(Sri Phoa Kong Tik, Malang, Indonesia)

I take this opportunity of saying a few words of gratitude on the occasion of the 71st birthday of His Holiness.

It was due to the instrumentality of Sri The Tjiat Ing, a humble devotee of His Holiness at Malang, that a small booklet of His Holiness fell in my hands about two years ago which effected a radical change in me. Since then I have been closely following the teachings of His Holiness and with the co-operation of other devotees of Swamiji we are putting whatever efforts we can in spreading his teachings in Indonesia.

As a humble disciple I offer my very sincere prayers to God to bless our Gurudev with excellent health and long life to guide his Indonesian devotees, in particular, and other devotees in general, on to the path of spirituality.

ON SIVANANDA'S TEACHINGS

(Sri Miguel A. Garrido Gil, Havana, Cuba)

Although I have known H.H. Sri Swami Sivanandaji Maharaj only for a very short time through correspondence, in spite of the immense distance that separates us, I can assure that the reading of his writings, which always appear in his Magazine, *The Divine Life*, as also in his books, among them, *Voice of the Himalayas*, *Kundalini Yoga*, etc., have done me tremendous good, given me invaluable knowledge, and his wise teachings have left peace and joy with their light of truth.

May many other readers also be able to testify to this benefit, and may all politicians and rulers of all the nations of the world be beneficially influenced by the spiritual teachings of Swami Sivananda. Now he has reached what is known as the "Biblical age," and through his ripe wisdom and divine insight we may indeed take the clue of saving ourselves from the evil forces of materialism.

This is a problem of enormous importance, since it does not deal with the people of a single nation, but has a universal implication of its own. Let us all try, specially those who possess the gift of word and talent for writing, to transmit enthusiastically the truth taught and proclaimed by Swami Sivananda who is considered in India as an Avatar, so that by means of the awakening of the spiritual values, to whose attainment he has devoted all his energy and his whole life, the rulers and politicians of all countries may be able to avoid discord and destruction.

May my humble voice be heard by the rulers of all the countries.

A BIRTHDAY PLEDGE

(Mirza Ahmed Ali, Lahore, Pakistan)

I convey my most sincere good wishes and hearty congratulations to Sri Swami Sivanandaji, the Sage of the Himalayas, on his 71st birthday, and pray for his long life to continue his humanitarian mission with the help of his loyal followers and nearest co-workers.

There is no doubt that the chief universal doctrines of adoration to Allah, or God, and love and compassion to His creatures, are preached by the great Swamiji through his sayings and writings, and acted upon through his deeds, and spread by the means of his Yogic power throughout the length and breadth of the world.

I would wish that the first glimpse of his all-embracing love should enlighten the souls of his countrymen and then of the Moslems of Pakistan so that both may forget their differences, embrace one another, and join hands in the general welfare of humanity. Only then can both the countries become the lands of Peace, Paradise.

All efforts of the Sage of the Himalayas will go fruitless if hatred remains in both the countries, and if one is afraid of the other. On the 71st birthday of the Sage, let all people in both the countries take a pledge that they would spread love and peace throughout their spheres, would not harm or injure each other, would sacrifice their desires for the sake of others serve each other by all ways and means, and would strive to remove all conflicts, so that the world may learn a lesson from us and create similar atmosphere of love and harmony in their areas.

May Almighty Allah, the Paramatma, bless all humanity and establish peace throughout the world.

MYSTERY ABOUT MIRACLES

(Sri Swami Sivananda)

Miracles are based on the principle of the concentration of the mind.

Mind has immense powers. It derives its power from the Atma or the Supreme Soul.

The mind is a collection of thoughts. The mind's energy is dissipated by worry, evil thoughts, cares, anxieties and lack of Brahmacharya.

If you can control the immense amount of power which the mind possesses, through concentration, sublime divine thoughts, you will acquire Siddhis or the power to do supernatural actions.

SIDDHIS OF YOGIS AND JNANIS

The eight major Siddhis are the greatest miracles performed by the Raja Yogins. There are various minor Siddhis also.

Siddhis come during the practice of concentration. They are bye-products of concentration. You will have to shun them ruthlessly. If you fall a victim to these Siddhis, you cannot reach the goal.

The Siddhis performed by Raja Yogins are true. They can change the molecules of an object and convert it into gold or any other object. They can draw their supply from the cosmic source, either and create any kind of object through their Yogic power.

A Jnani performs miracles through the power of Satsankalpa (willing). A Raja Yogi does miracles through Samyama (Dharana, Dhyana and Samadhi).

SOME SIDDHAS

Real Yogins peform miracles to convince their disciples of the existence of transcendental things and God. They will not perform miracles on the platform.

Queen Chudalai performed miracles to open the eyes of her husband Sikhidhwaja. She stood above the ground. She moved in the sky.

Sri Sankara performed many astounding miracles. He drank molten lead and passed into the body of a king (Parakaya Pravesha).

Sri Sadasiva Brahman was a great Yogi. He performed many real miracles. He was seen in different places at the same time. He was buried underneath the ground on the bank of Kaveri river for some months. His hand was cut; and he brought again the full hand.

Akalkot Swami turned bone into gold.

Another Swami passed urine over a a stone and it turned into gold. Such miracles are performed through the power of the Yogi's Satsankalpa.

Some are born Siddhas. Sri Dattatreya was a born Siddha. He created a woman and a bottle of wine by his Yogic power to get away from the disturbing crowd.

CHARLATANRY

Some exhibit small miracles with the help of some disembodied spirit. These are nothing. These have nothing to do with spirituality.

Drinking nitric acid, swallowing nails, chewing snakes and glass-pieces, walking over fire, are not the real Siddhis of spiritual Yogins. They have nothing to do with Yoga. They are performed by charlatans to collect money. Even educated people are deceived by looking at these performances.

Beware of cheap miracle-mongers. Do not be duped.

GREATEST MIRACLE

Miracles have been caused by prayer. God has always granted the fervent pra-

yers of faithful devotees. The greatest miracle is faith.

To convert water into wine is not difficult: but it is difficult to transform worldly people into divine beings and put them in the path of Yoga. This is the greatest miracle.

FINAL WORD

Miracles there have been for ages and will continue to be till the end of the world.

Miracles are astounding only for the layman. For Yogins these are simple things. They are not extraordinary. For those who know the principles and laws of Yoga, who have controlled nature, they are common occurrences.

SAGE OF SEVENTY

(Sri B.B. Desai, B.A., Bahrain, Persian Gulf)

In this roaring age of industry,
In the chronic craze of machinery,
When the horizons are rolled by
'dozers and cranes,
When the skies are torn by comets and
'planes,
Man is woefully lost, lost indeed,
Ah ! Lost in greed and speed !

Abandoned to anxiety, worry and care,
Drowned in despondency and despair,
Man has ceased to be man, a clumsy biped,
Plagued by desires, though living yet dead,
Passing each day in hopeless uncertainty,
Each day in vain, wasteful activity !

Alas ! Insanity has gripped our reeling
world,
In pacts and treaties, it's heartlessly hurled,
And nations are busy with fission and
fusion,
Each in its race for world domination,
Forgetting, earth isn't man's sure
habitation,
Nor man a material conglomeration !

Whither humanity ! This is the cry of all
sages,
In all ages, but who'd care in elusive
mirages ?
O now the time is ripe, hour is near,
doom looms large,
And gloom clouds over gloom, only to
discharge,
No hope, no chance, all horrors around,
What to do ? Where to go ? No place
can be found !

Hark ye ! the message of a sage of miracle,
Sivananda the harbinger, the great
oracle,
" Come, come, O erring ones ! come to me
I've found the place and I've the key,
It's a place beyond light, beyond darkness,
It's Kingdom of Heaven, all peace, all
happiness ! "

May humanity heed to this Sage of seventy,
The friend of all, all love and beauty,
There, in God, on Himalayas, he stands,
Eager to save us with outstretched hands,
Let's then cast insanity, let's then consign,
To his grace benign for peace, for
happiness, for life divine!

Long live Sivananda !

GOSPEL OF SIVANANDA

(Sri D.S. Krishnaiyer, B.A., B L.)

Swami Sivananda's concept of Brahman: Brahman is Self, Purusha, Atma, Chaitanya, Consciousness, God, Immortality, Peace, Bliss, Bhuma, Truth, Wisdom, Infinity, Eternal, Shantam, Shivam, Adwaitam, Sat Chit Ananda (Existence Absolute, Knowledge Absolute, Bliss Absolute), Source for the world, a living homogeneous dynamic Spirit. He is the 'Oversoul,' as the Westerners say. He is the 'Substance' of Spinoza. He is the 'Thing in Itself' of Kant. Brahman is static and dynamic. Transcendence is static aspect. Manifestation of the universe is the dynamic aspect. To define Brahman is to deny Brahman. A series of negatives, 'not this, not this' alone can indicate what it is.

Concept of Ishwara: Ishwara is the Saguna aspect of Brahman. Brahman assumes the three aspects, Brahma, Vishnu, Shiva to evolve, to sustain and to dissolve respectively. Unity is Trinity. Trinity is Unity. There is no distinction between Unity and Trinity. God and Power are one : Shiva and Shakti are one. Ishwara is oversoul plus Suddha Maya. He is the Indweller in the Cosmos. He is the link between Para Brahman and the Cosmos.

JIVA, BRAHMAN, AVIDYA

Concept of Individual Soul: When man superimposes the body, he is called Jiva or the individual soul. He is soul in bondage or Avidya. When he frees himself from the identification with the body and the separative ego (I-ness) he attains Moksha, becomes one with Paramatma.

He is, in essence, the immortal Soul. He has entangled himself in Samsara. He is immersed in five Kleshas and three knots. Avidya (ignorance), Asmita (egoism), Raga-Dwesha (likes and dislikes) and Abhinivesha (clinging to life) are the Kleshas.

Avidya (ignorance), Kama (desire) and Karma (action) are the knots. When these are cut and conquered he attains immortality.

He has got three bodies, physical, subtle and causal. He is enveloped by five sheaths, viz., Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha and Anandamaya Kosha. He acts with five Karmendriyas and knows with five Jnanendriyas.

Avidya is the limiting adjunct. It is a mixture of Rajas and Tamas. When Sattwa overcomes them, he becomes eligible to reach the goal.

The individual soul and the Supreme Soul are not really different. When Jiva knows Brahman, he becomes Brahman like water poured in water becomes the the same.

Vedanta and Sankhya speak of 24 Tattwas as constituting Jiva.

Swamiji speaks of 96 Tattwas including all minor Tattwas. Jivatma is at the top of all these.

MAYA

Maya and Avidya are the two powers of Absolute Brahman. Through Maya Absolute Brahman appears as Saguna Brahman. Through Avidya absolute Brahman appears as Jiva. Maya is not Brahman. It is an illusory power of Brahman; neither Existence, nor non-existence. It is called Anirvachaneeya. It is Asat, Jada.

UNIVERSE

Objects which have names and forms and are fit for worldly Vyavahara constitute the universe. Ether, air, fire, water, earth and their derivatives, the stars, sun, moon, the heavenly bodies, the earth, space, man,

and other animals and creatures are all its component parts. Its reality is relative, phenomenal, and it is said to be unreal in relation to the Absolute. Brahman is the only Reality. The disappearance of the universe in Sushupti and Samadhi shows its unreality. It comes into existence as the operation of Avidya, Kama, Karma in their sequence and on the Sankalpa of Brahman or Paramatma. It is the evolution of Prakriti, or Maya or Shakti.

Evolution starts when the power of triplicity in the form of Sattwa, Rajas and Tamas, inherent in Prakriti, is disturbed from the state of equilibrium by the Sankalpa of Ishwara. This power of transformation of Prakriti is called Vikshepashakti. The universe undergoes evolution from Sukshma Bhutas and Tanmatras to its varied manifestations as we see them. It reverts back to its original equilibrious condition from the present form by a process of involution. The last stage is known as Pralaya. This is comparable to man's breathing, inhalation and exhalation.

SADHANA AND LIBERATION

Swamiji's writings on Sadhana are prolific, because it is all important. Broadly speaking his Sadhana may be said to fall under four heads.

(1) Ethical background.
(2) Yoga (Under this head there are some divisions).
(3) Mantra Yoga.
(4) Liberation.

ETHICAL BACKGROUND

Ethical background is the basis for all the ways. It cannot stand by itself. His ethical background is built up with the elements of Yama and Niyama of Ashtanga Yoga, Shama-Damaadi-Shadangam of Sadhana-Chatushtaya, and the Daivee Sampatti of the Gita. Even these are fundamentally rooted in the triple trait, Satya, Soucha and Bhutadaya. Liberation is the goal of Sadhana.

Let us understand his ethical background in some detail. Truth, purity and universal love are closely associated with one's heart. That is the tripod on which stands the entire moral structure Yama consists of five divisions: non-injury, truthfulness, non-covetousness, chastity, and not receiving anything gratis from another.

1. Non-injury is Ahimsa (the famous doctrine of Mahatma Gandhi) "There is no virtue higher than this. There is no happiness higher than this." Swamiji says: "It is cosmic love. It is a weapon of the strong. There is no power greater than Ahimsa."

2. Truthfulness is Satya.

3. Non-covetousness or not taking other's goods by stealth or force is called Asteya.

4. Chastity in thought, word and deed and abstinence from lust is what is known as Brahmacharya. It is the sublimation of sex-energy.

5. Not receiving anything gratis from another is what is known as Aparigraha. Swamiji insists upon giving. He wants us to avoid taking. Receiving something makes the heart impure and the man becomes bound.

Niyama is equally fivefold. It consits of Tapas, Swadhyaya, Santosha, Soucha, Iswarapranidhana or Ishwaraaraadhana.

1. *Tapas*: Physical Tapas is fasting. Swamiji recommends regulated fasting or fasting on specific days such as Ekadasi. Japa is mental Tapas.

2. *Swadhyaya* is study of scriptures.

3. *Santosha* is contentment.

4. *Soucha* is purity of body and mind. External purity is effected by bath and ablution. Internal purity is obtained by the practice of truth and other virtues.

5. *Ishwaraaraadhana* is worship of God. This is done by prayers or by means

of certain Upasanas prescribed in the Shastras.

Shama is restraint of mind. Dama is restraint of Indriyas. Uparati is renunciation, caused Vairagya (non-attachment). Titiksha is forbearance from the pairs of opposites such as heat and cold, pain and pleasure. Sraddha is faith in God. Samadhana is composure (evenness of mind). These are the six features of Shama-Dama-adi-Shadangam. This is what Shankara insists in his Sadhana-Chatushtaya. Swamiji adopts them as such in his teachings.

DIVINE VIRTUES

The Daivee Sampatti of the Gita is as follows: fearlessness, purity of heart, control of the senses, non-injury, truth, absence of anger, renunciation, compassion, gentleness, modesty, steadfastness in knowledge and Yoga, alms-giving, sacrifice (in a general sense), study of the Shastras, austerity (on a moderate scale), straightforwardness, harmlessness, peacefulness, absence of crookedness, uncovetousness, absence of fickleness, vigour, absence of hatred, and absence of pride. Swamiji has adopted the practice of these virtues wholesale in his teachings.

To the above may be added the following:

1. Indifference to the objects of the senses.
2. Non-attachment.
3. Absence of egotism.
4. Perception of evil, in birth, death, old age, sickness and pain.
5. Non-identification of self with son, wife, home, etc.
6. Constant even-mindeness in the desirable and the undesirable (Samachittata).
7. Unswerving devotion to God by an attitude of non-separation.
8. Resort to solitary places for the practice of Tapas. (Swamiji recommended a separate room for this for a householder in his own house. He need not seek a forest for it.)
9. Distaste for the society of men. This only means association for vain purposes. This certainly excludes Satsanga (association with saints and Jnanis).
10. Constancy in Self-knowledge.
11. Perception of the end of triune knowledge. (Tattwajnanartha-Darshanam).

Swamiji is not tired of repeating the acquisition of virtues in all his writings, as they are the foundation for spiritual Sadhana. All the virtues which he inculcates in various forms in different contexts and places are really based upon the above basic traits which the Gita Acharya has given us in the wonderful Gita.

YOGA

Yoga is a cryptic term used in many senses both in Gita and in other Sadhana Shastras. Broadly speaking, any scientific Sadhana for obtaining communion with God is Yoga. Swamiji says: "It is a method of self-discipline. It imposes restrictions on diet, sleep, company, behaviour, speech and thought. It is a science by the practice of which an absolute control over the whole nature of the individual is obtained.

"Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga are the four divisions of Yoga according to one Yogic school of thought. Karma Yoga, Bhakti Yoga, and Jnana Yoga are the three divisions of Yoga according to Vedas.

"A Yogi says one can realize through Yoga alone. A Bhakta says one can attain God-realization through Bhakti Yoga alone. A Jnani says that one can attain Atma-Sakshatkara through Jnana Yoga alone. But all the three theories of Karma, Bhakti and Jnana are equally recognized

in the Gita by Lord Krishna. Gita alone is the best harmonizing combination of the three different pathways of God." Swamiji himself says, in his short autobiography, that he is a strange mixture of service, devotion, Yoga and wisdom and he advocates the Yoga of Synthesis.

Swamiji describes Yoga in its highest aspect thus :

1. Yoga is cessation from thinking of particulars, annihilation of the feeling of separativeness, or merging of individuality as one and unified Consciousness.

2. Yoga is the dissolution of thought in eternal Awareness, pure Consciousness, without objectification, knowing without thinking, merging finitude in Infinity.

3. Yoga is the transformation of the ego-sense, consisting of thinking, feeling, willing, understanding, determining and arrogating, into infinite Consciousness.

4. Yoga is union in identification with the Essence of absolute existence.

5. Yoga is intense affirmation of or profound meditation on the Absoluteness of Being.

6. Yoga is of four types:

(i) Service and self-sacrifice,

(ii) Devotion and self-surrender,

(iii) Concentration and meditation, and

(iv) Discrimination and wisdom.

Before we discuss these four aspects of Yoga, viz., Jnana Yoga, Karma Yoga, Bhakti Yoga and Dhyana Yoga or Raja Yoga, we will have to say a few words about the selection of food that we eat and the nature of mind itself for the necessity to keep it Sattwic as being helpful to all the Yogas.

DIET

Swamiji says that diet has intimate connexion with the mind, that mind is formed from the subtlest portion or essence of food.

If food is pure, the mind becomes pure. Food should be light, nutritious and Sattwic such as milk, fruits, vegetables, wheat, rice, butter, honey, etc. They make the mind pure and calm.

Food like fish, eggs, meat, chillies, etc, are Rajasic, and food like beef, wine, garlic, onions, etc., are Tamasic. Swamiji advises that Rajasic and Tamasic food should be avoided, as they will fill the mind with anger, doubt and inertia. The diet should be such as can maintain physical efficiency, good health and mental vigour. The body is a glorious instrument for Self-realization. And therefore, it must be kept strong and healthy. He who takes a moderate diet, who has regulated his diet, can become a Yogi.

MIND

Mind is Atma Shakti. Mind is made up of subtle matter. There are three Gunas, or qualities, namely, Sattwa, Rajas and Tamas in the mind. Lust, anger, greed, jealousy, pride, delusion, egoism, likes and dislikes, arise from Rajas and Tamas; calm, peace, steadiness, happiness, cheer, bliss, evenness between opposites, discrimination, pure reason and understanding arise from Sattwa. Rajas is passion and activity. Tamas is inertia, darkness and ignorance. The world is the play of these Gunas.

JNANA YOGA

To behold the one Self in all beings is Jnana. "Brahman is in all beings. All beings are in Brahman All things are Brahman." This is Brahma Jnana. He who seeks to unite himself with the supreme Self through philosophy and inquiry is called the Jnana Yogi.

Swamiji adopts Sadhana Chatushtaya for his Sadhana: (a) Viveka (discrimination); (b) Vairagya (dispassion or non-attachment); (c) Shat-Sampatti, viz., Shama, Dama, Uparati, Titiksha, Shraddha and Samadhana. These have been dealt with before, and, of course, the Jnani is a Mumukshu (an aspirant to attain salvation). He knows that the nature

of Atma is threefold: Sat (Existence), Chit (Knowledge), Ananda (Bliss).

He cuts asunder the three knots of the heart, Avidya, Kama, Karma. He passes beyond the five afflictions : Avidya (ignorance), Asmita (egoism), Raga (love), Dwesha (hatred), Abhinivesa (clinging to body and earthly life). He crosses Rajas and Tamas and stays in Sattwa. He keeps the four doors of Salvation open: Shanti (peace), Santosha (contentment), Vichara (enquiry) and Satsanga (company of the wise). He knows the Tattwas (principles) of Prakriti and goes beyond them. He knows the three bodies—physical, mental and causal.

He knows the five sheaths ; Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha, and Anandamaya Kosha He knows his Self is beyond all these. He knows he is Self alone. He adopts the principles of Yama and Niyama in his conduct and outlook.

He becomes a Parokshajnanaateeta and an Aparoksha Jnani when he gets direct realization; passing through Vrittijnana he gets Swarupajnana. He gets Brahma Drishti. He becomes Brahma-Nishtha. He becomes Brahman. He rejoices in the Self alone. He is satisfied in the Self alone. He is contented in the Self alone.

KARMA YOGA

Swamiji says: "Karma Yoga is the Yoga of selfless service unto humanity. Work is worship of the Lord. When theory of Karma is understood it cuts the three knots of ignorance, desire and selfish action. Then the Sadhaka goes beyond the operation of the Law of Karma. He becomes a Jeevanmukta, or a liberated sage. A Karma Yogi should be equanimous in all conditions. He should be indifferent to the pairs of the opposites. He should always be rooted in the Self. He should always maintain Nimitta Bhava or Sakshi Bhava. He should adapt, adjust, accommodate in his relations to all and under all circumstances "

Swamiji says: "Karma Yoga is selfless service without any attachment whatsoever to the actions or their fruits." This is also the view maintained by Sri Krishna in the Gita. A Karma Yogi should develop other necessary virtues like Daivee Sampatti as we find stated in the Gita.

Swamiji insists upon Nishkama Karma as this alone leads to the purification of the mind and prepares the aspirant for the reception of the light of Knowledge. Nishkama Seva is the key-stone to Karma Yoga.

Swamiji insists upon the performance of Swadharma (one's own duty) as the Lord does in the Gita. Varnashrama Dharma must be performed by the various Varnashramites as ordained in the Shastras. But Swamiji does not confine human activities to Varnashrama Dharma alone; he recommends all disinterested activities that are conducive to the welfare of mankind. Sri Krishna says that Karma Yoga is preferable to Karma Sannyasa. Swamiji upholds the same view. Swamiji says one must be either a Karma-Bhakti Yogi or a Karma-Jnana Yogi. In the former, he should feel he is an instrument in the hands of the Lord; in the latter he should feel that Prakriti does everything and that he remains only a silent witness. Or, better still, Swamiji would prefer if one would become a Karma-Bhakti-Jnana Yogi, as they are inseparable according to him.

BHAKTI YOGA

Bhakti is faith in God. Devotion is constant remembrance of God. Swamiji regards devotion as flower and knowledge as fruit. Swamiji also says that without knowledge, there can be no faith. One who is attached to the senses is not a true devotee. There can be no anger in a devo-

tee, as anger and God are poles apart. The criterion of devotion is self-surrender.

Performances of Vedic sacrifices are not possible in this Yuga. In fact they are not essential. Chanting of Divine Name or Kirtan has been recommended as the principal Sadhana for God-realization. God's name is the boat to cross the ocean of Samsara. Prahlada, Dhruva and Sanaka are instances of realization through Namasmarana.

One can do Japa by chanting 'Om' or 'Om Namah Sivaya,' or 'Om Namo Narayanaya.' Or one can do Mahamantra Japa, 'Hare Rama, Hare Krishna.' God's name is the sure panacea or elixir of life. God can be reached through prayers. Prayers are direct appeal to God for the descent of His Grace.

DHYANA YOGA OR RAJA YOGA

Dhyana Yoga is the Yoga of meditation. This system is known as Patanjali's Raja Yoga. This science is based upon Sankhya system of Kapila. Sankhya holds that Purusha is immaterial and all other Tattwas are material, viz , the body, the mind, the senses, and the Prana. It involves discrimination between matter and spirit. By a process of knowledge the Purusha separates himself from the influence of matter and realizes his own pure state.

A Yogi wants to realize his own spirit. But the process is not merely intellectual; it is a systematized practice whereby he wants to know the real state of his mind in its static condition freed from senses and the outer objects. When his mind is purified by a technical process of concentration, the Paramatma or God is said to be reflected fully on his own purified mind, and he becomes one with Him and realizes his own true Self.

There are three planes in the mind: (1) the unconscious, (2) the conscious accompanied with egoism, and (3) the super-conscious unaccompained by egoism.

The process in this Yoga is a practice to ascend to the superconscious plane. This Yoga prescribes an eightfold method :

(1) Yama (self-restraint), (2) Niyama (observance), (3) Asana (posture), (4) Pranayama (regulation of breath for control of Prana), (5) Pratyahara (withdrawal of senses), (6) Dharana (fixed attention), (7) Dhyana (meditation) and (8) Samadhi (superconsciousness). The last three are direct internal aids, while the first five are the indirect or external aids.

During the practice, the Sadhaka may hear some sounds as pealing of bells heard at a distance. Sometimes he would see little specks of lights. Sometimes he will see brilliant lights in the space between the eye-brows. He may have vision of sages and deities.

Dhyana is meditation. The Yogi's mind flows in an unbroken current towards a particular point (only one wave is allowed to come up). Dharana, Dhyana and Samadhi are together called Samyama.

Samadhi is super-conscious state. It is union with God or Brahman. The meditator loses his individuality; just as the river joins the ocean, the individual joins the ocean of Absolute. Samadhi is the property of every human being. Nirivikalpa or Asamprajnata Samadhi is a condition of perfect awareness.

Vairagya is the sole instrument to attain this. The Yogi transcends time and space. He transcends reason. It is in that stage where all differences are found to melt away. It is there the Yogi realizes the basis for ethics, beauty, goodness, truth and unselfishness. He gains the transcendental knowledge. The Yogi realizes that by steadfast and constant practice of this system, his sorrows will

cease, all his miseries will vanish, the seeds of action will be burnt, and the soul will be free for ever. He sees the glory of his own soul untrammelled by the distraction of the mind and shining in its full effulgence.

PRACTICAL SADHANA

Swamiji says:—

1. The practice of Asans makes the spine flexible, the body elastic, the mind alert, and augments the power of endurance and helps concentration.

2. Asans are best practised between the ages of 10 and 60 by both the sexes. They tone up the internal organs.

3. As a diamond can be cut only by a diamond, so also the mind can be conquered only by the mind. The lower instinctive mind must be conquered by the higher, pure, Sattwic mind.

4 Just as the river Ganges flows to the East, slopes to the East, so also the Yogi who practises meditation flows to Samadhi, slopes to Samadhi and inclines to Samadhi.

5. Meditate on a noble ideal. You become that on which you meditate. This is the immutable law.

And lastly, in a nut-shell, he says: "The requisites for the attainment of Samadhi are steadiness in posture, purity of heart, abstraction of the senses and one-pointedness of the mind." This is also exactly the view of the Gita. (See chapter VI, verse 12)

The whole system can be summed up in the double phrase Chitta Nirodha and Ekagra Chittata (control of the mind from its outward activities and its one-pointedness towards an ideal).

Swamiji says: "Yoga brings the message of hope to the forlorn, joy to the depressed, strength to the weak and knowledge to the ignorant. There is a hidden treasure within you—a vast magazine of powers. Awaken these powers by the regular practice of Yoga."

A warning: "When you practise concentration and meditation you are bound to get various powers and Siddhis. Do not use these powers for gaining some material end. Do not misuse the powers; you will get a hopeless downfall. Siddhis are obstacles in the path of Yoga. They are temptations. They will prevent you from entering into Samadhi or reaching the goal. Shun them ruthlessly and march direct to the goal."

As to the characteristics of a Yogi, Swami Sivananda says: "To be balanced in success and failure, gain and loss, pleasure and pain, to be a perfect master of oneself in all conditions and circumstances, to go through the routine of life patiently and joyfully amidst the din and clamour of the world—these are some of the characteristics of a disciplined soul or a Yogi who has Samata or equanimity of mind."

SYNTHESIS OF YOGA

"The Yoga of synthesis alone is suitable for the modern age. The four Yogas are inseparable; service purifies; love unifies; knowledge is diffused in love. Bhakti Yoga is the fulfilment of Karma Yoga. Raja Yoga is the fulfilment of Karma Yoga and Bhakti Yoga. Jnana Yoga is the fulfilment of Karma Yoga, Bhakti Yoga and Raja Yoga. The practice of Shama-Dama is really the practice of Raja Yoga. When the devotee attains perfection in devotion he is possessed of wisdom and activity. The Karma Yogi attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact one. Yoga supplies the method by which the Self can be seen, loved and served."

It is a folly to think that all the four Yogas contradict one another. They supplement each other. They are not mutually exclusive. All the four help the harmonious growth of 'head, heart and hand.' He emphasizes synthetic Yoga because it will

bestow perfection, peace and bliss. Sri Krishna teaches synthesis of Yoga in the Gita. Similarly Swamiji teaches the synthetic Yoga, though in his teachings he gives a clear picture of each Yoga when he deals with it.

We might remember Swamiji saying in his autobiography: "I am a strange mixture of service, devotion, Yoga and wisdom." Sannyasahood and service are not incompatible. In fact a Sannyasi is the most fit person for service of mankind as he has the full control of his whole time unlike other 'Ashramites. According to Swamiji renunciation of all selfish acts and the fruits of all actions constitute real Sannyasa. To abandon the idea of doership is Sannyasa. To rise above the pairs of the opposites is Sannyasa. Under this test a Sannyasi is an eminently fitted person for doing actions for the welfare of mankind (for Lokasangraha).

MANTRA YOGA

Japa, consisting of Mantras, is a means of salvation. It is called Mantra Yoga. The origin of Mantras is Brahman which is known in Mantra Sastra as Bindu. It has a force called Beeja. Their united action is Nada of Shabda Brahman. Creation commences by an initial movement called (Spandana) in the Prakriti Shakti. The approximate sound of this vibration at the time of Srishti is the Mantra 'Om.' It is the Moola Mantra, the Mantra of all Mantras. The four Vedas consist of Mantras which proceed from 'Om,' the Pranava Mantra.

Mantra is either Tantrika Mantra or Vaidika Mantra as Gayatri Mantra. 'Om' is the Prateeka or the representative of the radical vital potential of the universe and of the Trinity of energies. Through worship and meditation of the Prateeka, man according to Advaita Vedanta realizes himself as the One vital Shakti. The Beeja Mantras are the various forms with attributes (Saguna Rupa) of Devas and deities.

Every letter of a Mantra is a Rupa of Brahman. The symmetrical vibrations of the Mantras not only regulate the unsteady vibrations of the sheaths of the worshipper but also transform him. A Mantra is a mass of radiant Tejas or energy. It awakens Shakti or superhuman power. It is not the same thing as prayer. The substance of Mantra is Chit.

Each Mantra composed of a group of Beejaksharas is the embodiment of a particular form of consciousness or Shakti. This is the Mantra- or life-Chaitanya. Siddhi in Mantra Sadhana is the union of Sadhaka's Shakti with the Mantra Shakti. Practice of Mantra helps the understanding of Vedanta and produces a pure Bhava through Chitta Shuddhi. The rules of Sadhana are laid down in Tantra or Mantra Shastras. Japa, which is a repetition of Mantra, should not be condemned as some ignorant people do. It is intended to awaken the Chaitanya Shakti of the Mantra and to unite the Mantra Shakti with the Sadhaka's Shakti.

The greater the repetition of the Mantra, the greater the grace of the Devata which each Mantra represents. The potency of sound has been extolled by no less a person than Patanjali, the author of *Yoga Sutras*. "Japa is the repetition of any Mantra or name of the Lord. In Kali Yuga, the practice of Japa alone can give eternal peace, bliss and immortality. Know the meaning of the Mantra and do it. Japa ultimately results in Samadhi, on communion with the Lord." 'OM' is both Saguna and Nirguna. A Mantra bestows on the Sadhaka illumination and freedom.

LIBERATION

Liberation or Moksha is final beatitude. Moksha is a matter of direct experience of something which is existent from eter-

nity. When Avidya vanishes, the Brahman or the supreme Soul reveals its true nature. Moksha in Vedanta Philosophy is the realization of the true nature of the Self.

There is a notion that no Moksha is possible without complete cessation of action. This is entirely mistaken. One might refer to the State of Brahma-Karma-Samadhi which has already been dealt with. Liberation is the removal of bondage.

Moksha is: "Sarva Duhkha Nivritti and Paramananda Prapti." Swamiji insists upon the attainment of Jivanmuktahood by the practice of this Sadhana. All the Yogas, when rightly followed, lead to Jivanmuktahood. That is the view of the Lord of the Gita. Swamiji is of the same view. Swamiji believes in Moksha here and now.

He does not advocate any Sadhana for obtainnig any Krama Mukti. Though it may be Shastric, it is arduous and impracticable. It is also incompatible with the Kali Yuga. Direct realization of the Self here and now is the end of all Sadhana according to Swamiji.

GENERAL REMARKS

Swami Sivananda has written many books, more than 200 so far, apart from innumerable pamphlets and leaflets. They may come under three categories.

(1) Science and Health,

(2) Psychology and Yoga,

(3) Metaphysics and philosophy.

All the three planes of man—physical, mental and spiritual—have been fully dealt with. Swamiji regards all religions as one and all humanity as one. His philosophy is mainly based upon the Upanishads, Brahma Sutras and Bhagavad Gita.

His philosophy is Vedanta reconciled with Siddhanta. Everybody would admit he is an Adwaita Vedanti, but the truth is, as he admits in his Autobiography, in addition to being a Keval Adwaita Vedanti he is a practical Vedanti! The word "practical" needs some explanation. He does not reject anything, except what is evil and vice. He says "the whole universe is the Para Brahman." This is the heart of the Adwaita Metaphysics.

The world itself is not an illusion. For the world is Brahman. But the diverse conception of the world is an illusion, for diversity is not ultimate. This is the key to understand his whole philosophy in its true perspective. Viewed in this light, his philosophy, as I understand it, is easily reconcilable with Siddhanta philosophy—not only that, even with Shakta philosophy, even as his Yoga is a blending of all types.

His cult is integration of man with the cosmos. There is no getting away or hiding away from the cosmos. When dealing with Yoga, he looks like a Yogi, when dealing with Brahma Sutras, he looks like a Vedanti, when dealing with Shiva worship he looks like a Siddhanti. Though his teachings may look kaleidoscopic, the ultimate basis is that he sees "Sat-Chit-Ananda in everything."

Swamiji, though an 'Ashramite Sannyasi, is inbred with the two significant notions of Sri Krishna, viz., Lokasangraha and Brahma-Karma-Samadhi. Therefore, he incessantly works for the welfare of mankind, and he always sees Brahman in action. He works only as Akarta, Abhokta, and Sakshi Chaitanya. Just as for a Karma Yogi, in the language of the Gita, oblation is Brahman, butter is Brahman, fire is Brahman, so also for our Swamiji who incessantly works at his desk at the feet of the Ganga, we might say that his desk, his pen, paper, books, etc., are all Brahman to him.

Not only that, the whole sylvan surrondings at Rishikesh, the hoary Himalaya, and the glorious Ganga, the two greatest Vibhutis of God are perpetual reminders to him of the Brahmakara aspect of the

universe. The Himalaya represents the static transcendence and Ganga the dynamic immanence. The Himalaya to him stands for serenity, sublimity and calmness, the Ganga for Dhyana. Her incessant, continuous flow to join the vast ocean suggests to man how his Dhyana should be continuous and unbroken so as to reach the Supreme. Both stand for entire Divinity. *The Voice of the Himalayas* and the *Waves of Ganga* are the inspired outpourings of Swamiji from the two Vibhutis.

In South India, there were four great giant scholars who were also renowned saints. They are Appaya Dikshitar, Sundara Swamigal, Thirumular, and Thayumanavar. Of these the former two are our Swamiji's own ancestors. These scholars and saints were regarded as Vedanta-Siddhanta-Samarasa-Sanmarga Yogins. To my mind, our Swamiji seems to belong to the same school of thought as theirs. For Swamiji, Sagunopasana and Nirgunopasana stand on a par. Swamiji says in his book, *Lord Siva and His Worship*: "Lord Siva is the Supreme Reality, Infinite Bliss and Infinite Intelligence. Lord Siva pervades the whole world by His Shakti. Shakti is His conscious energy."

Though Swamiji's philosophical ideas might seem to overlap in many places, he is never tired of telling the truth over and over again in different settings in different contexts. He avoids extremism, fanaticism and pessimism. Harmony is the key-note of his entire look and philosophy. Ahimsa, Satya, Brahmacharya, Japa, Kirtan, Vichara, Vairagya and meditation are the constant advices that he gives to all.

The Soul of Swamiji's philosophy is found in his crisp, laconic formula: "Be good, do good, serve, love meditate, realize and be free."

Sri Krishna inculcates mainly eight points in his message to Uddhava:

1. Punya Desa Vasa
2. Bhakti
3. Sattwika Ahara
4. Swadharma
5. Satsanga
6. Shantam
7. Samadrishti
8. Uparati

As to the first, Sivananda has adopted the banks of the Bhageerathi as his home. And as to the rest, we know that he has become the embodiment of them all; and he takes delight in reiterating these virtues for adoption by all the aspirants. After Ramakrishna Paramahamsa and his disciple, Swami Vivekananda, who were responsible for the renaissance of ancient Indian culture, in the nineteenth century, Swami Sivananda has been spreading the same gospel in this century in his inimitable way, not only for the benefit of the children of the Bharata Mata, but for the benefit of entire humanity.

DIVINE BENEFACTOR

(Sri H.E. Happacher, Ms D., Cojimies, Ecuador)

The occasion of the birthday of Swami Sivananda is marked by great rejoicing among his countless students and followers all over the world. I join with them in offering my spiritual Pranam and send my good wishes to our divine messenger and benefactor. Words are too futile to express our appreciation and thanks, which fill our hearts, to one who could be truly rewarded by the Divine Spirit. He has been sent by God for doing selfless service to humanity. May there be a legion of such God-realized saints in this world so that all may be filled with love, peace and happiness, so that all may have the true spirit of understanding and Self-realization.

PERSONALITY AND MESSAGE

(Dr. Hans Hinrich von Schoen, Dusseldorf, Germany)

The secret of the personality and the message of His Holiness Swami Sivananda in my eyes is this : Every kind of people, from the man in the street to the scientist or the initiated Yogi, may derive from it a firm hope, an unshakable conviction, that mankind is not yet lost in the dangers of the epoch we live in, which are materialism and egoism, frivolous playing with atomic weapons and other sinister aims. Swami Sivananda opposes these through his indefatigable activities, radiating belief in the Good and the Godlike, through his conviction of God being the essence of life and matter, of the Cosmos itself. This belief is not easy to realize by deeds and attitude, but he does it so perfectly well, so convincingly, that the number of his followers is ever increasing.

He knows that the day has broken where the venerable principles of Vedanta philosophy and the active love demanded by Jesus have to be fused into a glorious new world-religion, balanced between wise social responsibility and a firm resolution to follow the path to mental and moral spheres of spirituality and salvation. This is the explanation why East and West, in the gigantic melting process that is going on in both directions, recognize to some extent the values and example of his outstanding personality.

It is to be hoped that his ideas and his influence may become more and more a decisive factor in world-affairs and spiritual trends, that his mission may take full effect in the years to come. May the lesson given by him be learned, that religion in the narrow, traditional sense of the word will go downward irrevocably without the science of meditation and love developed by man, that, on the other hand, a void of intellectualism leads to ruin and disaster if not counterbalanced by a powerful inner life of the soul, as the Saint manifests it so incessantly towards everybody in contact with him.

In his presence and under his leadership mankind will not be overcome by the conspiracy of unbelief, so characteristic of our time, but will pass to better conditions, as a world-community in true peace and devotion.

ON WHOM ONE COULD RELY

(Sri Ernst Hiebsch, Vienna)

His Holiness Sri Swami Sivanandaji Maharaj, with his far-reaching influence and spiritual power, is one of the few hopes and guarantees of the suffering humanity for the prevention of another world war. Politicians are talking about peace and brotherhood among men, while they are carefully preparing the most horrible weapons for destruction. There are only few people one can trust nowadays. Among those on whom one can rely upon in any kind of situation is His Holiness.

His high spiritual development vouches for the sincerity of his intentions. Remarkable is his readiness to help other people in the most unselfish way, without expectation of any kind of reward. Those people who find the way to him indeed have to be grateful to their good fortune and to the guidance of the Lord. For all the good which His Holiness has done to my parents and to myself I will feel indebted to him as long as I live. For his coming Birthday I want to express my prayers for good health and long life of His Holiness and many more happy returns of this auspicious day.

SIVANANDA'S INFLUENCE IN INDONESIA

(Sri The Tjiat Ing, Indonesia)

My association with the noble mission of Sri Sivanandaji is due to Sri Kwee Liong Tian, of Surabaja, who is a devotee of His Holiness. Due to the influence of the teachings of His Holiness, there has been a dynamic change in my life. Inspired by Swamiji's writings and personal letters, a few friends gathered and decided to open a Branch of the Divine Life Society in Malang. With Gurudev's blessings the branch started functioning from 28th January, 1956, and since its birth, this branch has been doing its bit in spreading the teachings of Swami Sivananda amongst people of Indonesia.

The Divine Life Society Movement here has been getting stronger day by day, and more branches have been opened in Djakarta and Surabaja. All this has been possible due to the blessings and efforts of Sri Swamiji whose teachings are very much appreciated in this part of the world, and the local population has very much benefited by his writings, some of which have been translated into Indonesian and freely distributed in booklet form.

In the present-day, troubled world, the motto of the Divine Life Society "Serve-Love-Meditate-Realize" serves the need of the hour. Swamiji's forceful personality has been a source of inspiration in my day-to-day activities.

On his 71st Birthday, what can this humble devotee offer except silent prayers to Almighty to grant His Holiness sufficient strength, good health and long life, to guide us and humanity at large on the path of peace, goodwill, and spirituality.

MODEL FOR EMULATION

(Sri Sivananda-Lori Goehl, Munich)

There are saints and learned men who live their lives in solitude, to themselves. One could say they choose the better part of life for themselves. Swami Sivananda, however, out of his sacrificial spirit, shares his life with ours and is our model in all fields of activity. He leads a world-wide organization. He receives visitors from all parts of the globe. He leads and teaches a large number of pupils. He devotes his time to the sick, the children, and the poor. Nobody in this world can render more services than he does. Joy has also a part in his life. Our adored Master loves nature, music, and every beautiful thing.

That way, I think, God wants a human being to be, and not filled with the spirit of restlessness, striving to gain power by all means, even if it causes destruction.

May Swami Sivananda's love of God and mankind become effective everywhere and eventually overwhelm the dark powers of our days.

I congratulate myself for my contact with India and call her my spiritual homeland. East and West have so many things to give to each other. May friendship build a solid bridge.

On the birthday of our adored Master I place the flowers of devotion at his feet and wish him many more years of happy effectiveness.

ESSENCE OF ALL YOGAS

(Sri Swami Sivananda)

1. SILENCE IS BRAHMAN

Behind all sounds and noise,
There is the Absolute Silence.
Behind all lights, there is the Light of lights;
Behind all names and forms,
There is the formless Essence;
Behind all phenomena,
there is the Noumenon;
That absolute silence is Brahman
Or the Infinite;
Thou art That, Tat Twam Asi, O Ram.

2. MARCH TO FREEDOM

O Ram, the past is gone,
Regret not,
The now is here, use it.
Go, commune with the Lord,
Feel the throb of divine pulsation
In the chamber of your heart.
Unfurl thy banner,
March to freedom,
Proclaim your spiritual victory.

3. WHO IS HAPPY ?

He alone is happy
Who has controlled his mind and senses,
Who is free from egoism, lust and pride,
Who rests in his own Atma.
Therefore realize this all-blissful Atma.

4. SOUL DIES NOT

Weep not, fear not, grieve not.
In reality there is neither birth nor death.
The soul dies not, decays not.
Kill this Moha or delusion,
And attain the Immortal Atma.

5. BE VIGILANT

Be vigilant and diligent,
Be firm and control the senses,
Be bold, be cheerful, be humble,
Be true to your Preceptor,
Be benevolent and straightforward,
Be regular in your meditation;
You will attain spiritual victory.

6. WORLD IS FALSE

This world is false,
This body is false,
This mind is false,
The senses are false,
All enjoyments are false;
Infinite alone is True.
Realize this Infinite,
And attain Immortal Bliss.

7. BLISS ETERNAL

Bliss is eternal, it will not die.
Pain is illusory, it will not live.
Joy is eternal, it will never die.
Sorrow is illusory, it will not live.

8. TRUE RELIGION

Love all beings,
Serve all with Atma Bhav,
Pulverize egoism,
Transcend likes and dislikes,
Realize the Self or Atma:
This is the essence of true religion.

9. SUPREME BLESSEDNESS

Lead the Divine Life.
Share what you have with others,
Have perfect faith in God,
Love thy neighbour as thyself,
Behold the one Atma in all:
This is the way to Supreme Blessedness.

10. TALK KINDLY

Talk kindly,
Think rightly,
Act righteously,
Behave politely,

Pray wholeheartedly,
Persevere patiently,
Meditate seriously,
Realize quickly.

11. LEARN TO DISCRIMINATE

Learn to discriminate,
Learn to be wise,
Learn to look within,
Learn to despise sensual pleasures,
Learn to serve selflessly,
Learn to share what you have with others,
Learn to be pure.

12. MELT THE MIND

Extirpate all thoughts,
Control all the senses,
Melt the mind in silence
Through constant meditation :
You will realize the bliss of the Eternal.

13. PRACTISE RIGHT CONDUCT

Practise right conduct,
Ahimsa, Satya, Brahmacharya,
Destroy worldly desires and cravings.
Then alone Bhakti will grow.
Drink the honey-drops of Kirtan,
Melt the mind and meet your Beloved.

14. HAVE AN OPEN MIND

Have an open mind,
A clear conscience,
A sharp and pure intellect,
A clear understanding of truth ;
Meditate, meditate, meditate:
You will soon attain Self-realization.

15. TRIALS TEST YOU

If you are calm—
When you are insulted and censured for nothing,
When you are kept waiting for a long time,
When you are stung by a scorpion,
When you are attacked by diseases,
When you do not get food,
When you suffer a loss or bereavement,
You have attained self-control fifty per cent.
God sends trials and tribulations
To test your strength of will.
Be serene and tranquil always.

16. HAVE SATSANGA

Live in the company of saints,
Recite always the Lord's name,
Serve the saints with faith and devotion,
Sing the Lord's glories,
Discipline the senses,
Never find faults with others,
Be contented with whatever you get,
Be indifferent to pleasure and pain:
You will soon attain God-realization.

17. UTILIZE ALL SENSES IN HIS WORSHIP

Let your mind be fixed on the Lord,
Let your eyes behold the Lord,
Let your tongue praise the Lord,
Let your hands work for the Lord,
Let your feet perambulate around the Lord,
Let your ears hear the Leelas of the Lord.

18. INSTAL HIM IN YOUR HEART

Instal the Lord
In the temple of your heart,
Offer the flowers of love,
Burn the wick of faith,
Use the oil of self-surrender,
Light the lamp of devotion,
Wash the Lord's Feet
With the tears Bhakti Rasa.

19. COMMUNION—FRUIT OF DEVOTION

Devotion is the seed,
Faith is the root,
Service of saints is the shower,
Japa is the leaf,
Kirtan is the bud,
Worship is the flower,
Communion with the Lord is the fruit.

SIVANANDA KUSUMANJALI

(*Sri T.N. Ramachandran*)
[Joint Director-General of Archaeology in India]

शिवस्य मैत्रीमधिजग्मुषे समाश्रितोत्तराशाय धनप्रदातृताम् ।
उपेयुषे सद्गुरुपीठिकाजुषे नमो वयं वैश्रवणाय कुर्महे ॥

1. We salute thee, a veritable Vaisravana (Kubera) in the role of bestower of wealth, that had been installed on a *satguru*-pedestal, in the northern cardinal point of our mundane world for linking us up (by bonds of friendship) with the auspicious शिव, the eternal dweller of Kailasa in the Himalaya.

कलाधरोतंसमपि स्मरारिमप्यनन्यदुष्प्रापशिवाभिरामम् ।
आप्याहुरार्याः समलोचनं यं नमोऽस्तु तस्मै गुरवे परस्मै ॥

2. Salutations to that great Guru who like Siva is *Kalaadhara, Smaraari* and of unique beauty. In the case of Siva it is the crescent moon that is visible on Siva's head, whereas the Guru knows all the arts (*Kalaas*). Siva had burnt Manmatha; the Guru knows no काम yet he differs from Siva, for Siva is त्रिलोचनः our गुरु is समलोचन. All are equal to Guru.

शिवानन्दयोगी भवानद्धजीवाननायासगामी सदा चित्तहारी ।
नवानां पथां मोक्षलक्ष्यीकृतानां सुबोधावतारो वसेन्मे स चित्ते ॥

3. May the Great Yogi Sivananda, who leads easily (to safety) all the souls caught in the whirlpool of संसार, who always attracts our minds, who is verily God's incarnation for enlightening us clearly in the various paths of मोक्ष (liberation and realization), dwell for ever in my mind !

क्वचिद्वेदनिन्दां क्वचिद्देवनिन्दां क्वचिद्धर्मनिन्दां
क्वचिद्ब्रह्मनिन्दाम् ।
क्वचिन्मन्त्रनिन्दां क्वचिद्यज्ञनिन्दां शिवानन्दयोगिन्
कथं कर्णयामः ॥

4. O Sivananda Yogin ! How can we tolerate these our Vedas being ridiculed in one place, our gods being scorned at another, our Dharma being scoffed, our Brahman negatived elsewhere, our *Mantras* being laughed at and our rituals phoo-phooed at other places !

ऋतं दूषयामोऽनृतं भूषयामो व्रतं वर्जयामः कलीनर्जयामः ।
सतस्तर्जयामोऽसतस्त्वर्चयामः शिवैवं भवामः कथं त्वां भजामः ॥

5. If we abuse Truth, adore falsehood, discard penance, hoard up sins, threaten good people and respect bad people how can we come anywhere near you, O Siva !

यदा धर्महानिर्यदा पापवृद्धिस्तदाऽऽत्मानमुत्पादयामीत्युदीर्य ।
तथारीतियुक्ते च काले ऽद्य वाक्यं शिवानन्दयोगी
कृतार्थीकरोति ॥

6. The Lord having declared as "when there is a decline of Dharma and ascent of sins I shall appear" and the present time fulfilling the conditions, the great Yogi Sivananda has appeared at the right juncture for the execution of the Lord's promise.

ऋषीवेशधानं शिवाङ्के शयानं श्रितौघाभिमानं श्रिया
शोभमानम्
कृपाम्भोनिधानं कृतप्राणिधानं शिवानन्दयानं भजे हृन्निधानम् ॥

7. I resort to that boat called Sivananda, who is my heart-shelter, whose home is Rishikesh, whose bed is the lap of Siva, who loves the faithful that seek him, whom Lakshmi (wealth) beautifies, who is a veritable ocean of *Kripa* (grace) and who revels always in profound religious meditation.

जननेऽजननेह महाभ्यसने मरणेऽमरणेऽपि कया विधया ।
स्मरता स्मरतापित शैवपदं न सता नसताऽपि भयं सुगमम् ॥

8. O Birthless, Immortal Siva, extinguisher of Manmatha ! in this world of deep sorrow, death and unhappy strife, fear will not be known to him, who, bad or good, starts thinking of (your) auspicious

foot, in some way or other (by hook or crook).

भवता भवतापहरेण कृपाहृदये हृदये शिव नैव कृता ।
ममता मम तावदियं च कुवाक् महतामहता प्रकृतिर्हि सदा ॥

9. O Siva! Your heart is full of कृपा (for me). You, remover of the heat of संसार, have not taken to heart my vanity or my bad poetry (you have patiently borne with the vanity and poetry of a dullard such as myself). For it is the nature of the great to be changeless, uniform, impartial and kind to all.

वसुधा वसुधाममुखा विषया विषमा विषमाक्षयतेऽत्र भवे ।
तनुमोऽतनुमोहममीषु कुतो वयमेव यमेति हरे त्वयि नो ॥

10. O Siva Yogin! Why is it that in this world of संसार we, though knowing that land, wealth, homes and such other worldly objects are undesirables or troublesome, succumb to their temptation and yet do not evince a similar fascination for you, though you are rescuing us from the pain of death!

पुण्यश्लोक शिवानन्द मृगाङ्क त्वन्मुखोपमम् ।
दृष्ट्वा रात्रिचरा दुष्टाः हर्षवन्तोऽपि बिभ्यति ॥

11. Mistaking your moon-resembling face, the night-roaming Rakshasas seem pleased but tremble when they discover you, O Sivananda of meritorious renown!

गुरुं गुरूणामपि देवदेवं विभुं विभूनामपि राजराजम् ।
परं परेषामपि सारसारं शुभं शुभानां भज शैवसारम् ॥

12. Seek (O mind)! the Siva par excellence, who is the *Guru* of all *Gurus*, the *deva* of all *devas*, the *vibhu* of the *vibhus*, the *raja* of all *rajas*, the best among the great, the quintessence of all essences and the acme of auspiciousness!

प्रसूनमेकं स्थिरभक्तिपूर्वं समर्प्य तुभ्यं यतिराजकेतो ।
विना प्रयासं भवतः सकाशादवाप्य भक्तः चतुरः पुमर्थान् ॥

13. The *Bhakta* offers to you with steady *Bhakti* a single flower, O king of ascetics! and obtains from you with the least effort on his part fulfilment of the four *purusharthas* (*Dharma-Artha-Kama-Moksha*).

वक्ता यदि स्यात्फणिराट् तव स्युः
प्रोक्ता गुणाः स्याद्यदि वीक्षितेन्द्रः ।
पूर्णाङ्गशोभा तव वीक्षिता स्यात्
तदा कदाचित् भगवन् शिवार्य ॥

14. O venerable Siva! the narration of your *gunas* can be considered possible or adequate only when Adisesha undertakes the task. Similarly, the beauty of your body and limbs can be considered to have been perceived (somewhat) only when the thousand-eyed Indra perceives you with all his eyes.

यदि विश्वाधिकता ते यन्निगमागमपुराणयाथार्थ्यम् ।
यदि वा भक्तेषु दया तदिह शिवानन्द पूर्णकामः स्याम् ॥

15. O Sivananda! If it is true that you are more (pervasive) than the world that we behold, if what all the Vedas, tradition and *Puranas* say is true, if God's (perennial) compassion to his *Bhaktas* is true, then here, in this very birth, my desires will stand fulfilled.

कस्मै वच्मि दशां मे कस्याद्रं हृदयमस्ति शक्तिर्वा ।
कस्य किलोद्धर्तुं मां क्लेशात्त्वामन्तरा शिवानन्द ॥

16 To whom shall I narrate my condition; who has the heart that melts on hearing my tale; who has the power and the ability to pull me up out of my sorrow than yourself, O Sivananda!

याचे नाभिनवं चन्द्रकलोत्तंस किंचिदपि वस्तु ।
मह्यं प्रदेहि भगवन् मदीयमेव स्वरूपमानन्दम् ॥

17. O Siva! I do not seek from you anything new or novel. I request you to give me mine own pristine *Anandasvarupa*

त्वदीयहाससन्निभा शशिप्रभेति चर्चते ।
मुधा शिवाह सर्वदा न सा नगस्वरूपिणी ॥

18. O Siva! people say that moonlight is comparable to your smile. This will not hold good always, for moonlight is

not permanent; it wanes or disappears. Your smile, however, is everlasting and undimmed.

नमः शिवाय शम्भवे नमः शिमामुखेन्दवे ।
नमः समस्तहेतवे नमो हिरण्यबाहवे ॥
शिवं शिवस्तवं जनो दिने दिने समीरयेत् ।
द्विधा स्थितैः स शत्रुभिर्न हन्यते न जीयते ॥

19. Salutations to Siva, to Sambhu, who happily receives sacrificial food; salutations to the All-creator, the resplendent *Agnisvarupi* Siva! one (like me) who repeats daily this auspicious prayer on Siva will neither be killed nor vanquished by twofold foes, (out to kill or conquer).

अस्मिन्कालेयकाले प्रबलतममहादोषसंघान्धकारे
श्रीमन् सद्देशिकेन्द्रामलपरममहस्त्वां वयं मन्महेऽर्कम् ।
तस्मादस्यां जगत्यां स्थितमतितनुतां यातमत्रेतरत्र
स्वामिन् सद्धर्मगोष्ठीसरसिजविपिनं हर्षयात्मीयभासा ॥

20. O Master, [O preceptor! we look upon you as the pure and resplendent sun, at this juncture of our existence, in this Kali age darkened by a heavy veil of evil. O Swamin! please therefore gladden the dwindled community of the righteous, which, like the lotus cluster, is longing for your radiant rays.

LIFE OF ABNEGATION AND SACRIFICE

(Sri Joao Augusto Simoes, Rio de Janeiro)

Swami Sivananda's life in the physical world, is so useful to humanity that it is with great satisfaction I take this opportunity to say something about so great a personlity and saint of renown.

Whoever has organized or even tried to organize a school or a temple for the study of the spiritual life, knows the tremendous difficulties and the enormous obstacles one has to overcome to realize what one proposes to achieve.

Unfortunately a great part of humanity lives unmindful of their spiritual being, seeking only what they can take advantage of, or what may be materially useful to them and giving attention only to what they can see and touch.

They only think and remember of the spiritual life and of God when they are visited by pain and sorrow, or when they are too old and have lost their vitality and cannot find in themselves the zest for worldly life.

Knowing this, I say that, it is only a few who turn to the spiritual path and still fewer are there who can achieve a measure of success in their quest and who are in a position to be of help to others. In this regard, the self-abnegation, the great quest for the Divine and the indefatigable efforts of Swami Sivananda in the direction of the spiritual uplift of humanity, is very remarkable.

I, one of the most humble disciples of this great master, know by the difficulty that I have found in realizing so little of abnegation and sacrifice that what a tremendous effort it must have been for Swami Sivananda to realize and achieve what all he has done.

In reference to his great knowledge, it is enough to mention only one of his great works, *Kundalini Yoga*.

Who has meditated ever on this great book and tried to seek the teaching it contains, understands how much one still has to learn.

I pray to the Supreme Creator to allow Swami Sivananda to stay for many, many years among us, to continue the great work he is doing for our own benefit and of all humanity.

QUINQUENCOMIUM

(Sri Sivananda-Sobha Tankha, Roorkee)

1. OUR SAVIOUR

Grand and godly, great and gracious,
Sweet and saintly and sagacious,
Friend of all, great and small,
Him alone in woe we call ;
Sweet like honey; lovely like rose,
Ever he condescends to pose
For camera, on a loving request ;
Among all saints he is surely the best—
All-compassion and love and grace ;
For the whole humanity he daily prays,
Sends his silent vibrations
Of peace and bliss ; his recreations
Are charity and service and sacrifice ;
Softly he breaks away all ties
And bonds and trammels that torment
His Bhaktas ; he, our God, is bent
Upon us sinners from sins to save :
Such, indeed, is my Gurudev.

2. DYNAMIC SANNYASI ROYAL

Even worldly men retire
And cease activities when there is
no more fire,
In old blood and when limbs are weak ;
They take to rest and seclusion seek.
But this royal Sannyasi, my Gurudev,
Who in youth sought a cave,
In meditation spent sleepless nights,
And reached the zenith of spiritual
heights,
Works day and night in his 70th year.
All physical aches he silently bears,
Unwilling to give us the slightest pain
By the thoughts of his diseases' strain,
Without a murmur or tear or sigh,
He smiles to please us all ; well nigh
His life is a sermon on sacrifice.
His company makes one worthy and
wise,
His presence takes us in a blissful
wave :
Such, indeed, is my Gurudev.

3. THE TRANSCENDENTAL BEING

Can you measure the mighty mountains?
Can you gauge the depth of the ocean ?
Can you scale the height of the skies ?
Can you paint the butterflies ?
Can you catch hold of the restless wind ?
Can you know the mysteries of mind ?
Can you put life in a block of stone ?
Can you give back youth to an aged
man ?
How a bud blossoms into a flower—
Can you know ? Have you the power
To check the course of a running stream?
Just impossible it seems,
Subtle and unapproachable,
Mysterious and incomprehensible,
Mightiest monarch, no one's slave :
Such, indeed, is my Gurudev.

4. A DIVINE SYNTHESIS

We have heard of the head of Sankara,
We have heard of the heart of the Buddha
We have heard of the love of the Christ,
We have heard of Rama's might,
We have heard of Krishna's beauty
How he left the Gopis for the sake of
duty,
Great indeed was the valour of Arjuna,
Great the determination of Bhishma.
Unsurpassable was Bhima's strength.
Renowned throughout the breadth and
length
Of great Bharata, are nicely blended
These great traits in the peerless saint,
Who dwells in our heart's inmost cave :
Such, indeed, is my Gurudev.

5. THE JEEVANMUKTA

Lord of love, picture of grace.
Solace and saviour of human race;
His hands know only to give,
Ever prompt, ever active ;
Though a saint, a statesman's head

He possesses ; most tactfully is led
By him the big institution,
Divine Life Society ; intuition
Guides him at every step ;
By the worst calamity he is not upset:
He stands like a rock in the storms of life,
Filling us with strength in every-day strife,
That unceasingly goes on between
Vasanas and Vivek
He suffers much for humanity's sake ;
Kindest mother to his devotees
Who hover around him like bees
And live upon his grace, their destiny to pave :
Such, indeed is my Gurudev.

UPHOLDER OF DIVINE BEAUTY

(Sri Alojz Piltaver, Zagreb, Yugoslavia)

There are two proverbs which I would like to compare with Sivananda's life :

Leonardo de Vinci : "Unselfish love is the babe of cognition."

Swami Sivananda : "Verity is the beginning of sanctity."

Both sentences, seemingly different, embody really the one and the same thought, though they were said in different times and by different individuals. They point out that unselfish love is divine beauty, and that divine beauty is verity in its purest form.

Beauty, the temporary as well as the divine, has its own value and its own legality. The difference is only in the proportions in which these legalities manifest divine harmony, and determine its value. Great and unselfish love can be born only by the pure love for the particular which is not mundane or illusory. The more we understand that which is not mundane and illusory, the more we love it; and the more we spread the circle of our love, the less we are bound by the limited centres of our love.

As beauty reflects itself through harmony of principles, harmony in nature, the temporary beauty vanishes just in that proportion in which harmony reflects divine beauty. In other words, the love for the single is gradually transformed into universal love by cognition, reflecting divine beauty.

Sanctity is another aspect of divine beauty, which developes itself in the human heart through verity, just in the same way as divine love sustains truth. Sanctity reflects truth, which is Brahman. There is only one truth, and everything that corresponds to truth is love. We find that truth, universal love, and divine beauty are at base one and the same thing; three aspects of God, who penetrates everything. Truth is divine will, or conscience of the human being; divine wisdom is the hidden light in every creature, and divine beauty is virtue in man or the expression of his struggle for the realization of God in his heart.

If we struggle for the realization of God in our heart, we become gradually unselfish, and all three aspects of God begin to grow and become one with our character. But if a human being helps in the struggle for the same realization for his fellow-creatures, he is *one with God*. He is the true conveyor of divine beauty and shines here on earth like the Sun God in the spiritual firmament. That is what I wish to emphasize and, I am sure that everyone who possesses a measure of spiritual aptitude and has good Karma and lucky chance to come in contact with Swami Sivananda, will discover that his spiritual quest is being quickly rewarded by the help of the divine teacher.

SIVANANDA—A PERSPECTIVE

(Sri Atreya C. Mauli)

(That it is ordinarily difficult and, indeed, one may even run the risk of being erroneous to arrive at a conclusion about a Mahatma from a cursory assessment of what he appears to be, is expressed in the following Letter to the Editor of *Filmindia* which makes an interesting reading, as it seeks to counter some 'misconceptions' as envisaged hereunder.)

To the Editor, 'Filmindia' :

Knowing you since 1936 through the printed words issuing from your gifted pen month after month, I readily concede that you have, that not-easily definable but an important and basic virtue, character and generosity. Roused to fight, your words can and do sting brutally but you are sensitive too and can be relied upon to play fair and comment wisely when fully informed on any issue.

And, yet, I want to say that your recent references in the "Editor's Mail" feature to Swami Sivananda of Rishikesh were not at all fair and did less than justice to the founder of the Divine Life Society.

You seem to regard Swami Sivananda as a sort of successful "Swami and Ashram-keeper" in the popular, worldly and not-so-noble sense of the term. It is true that he has attained some fame here and abroad, that he is the author of a long list of books and publishes a number of magazines all of which bring him a tidy sum and that he is the presiding deity and moving spirit behind the Divine Life Society which is doing generally good work as a cultural and religious organization. It is also true that he gets a regular flow of income from the Ayurvedic Pharmacy which is being run excellently in a business-like manner apart from outright donations and contributions in money and material from hundreds of admirers and disciples. All this, however, is on the receiving and in-coming end of line and it is only half the story. Before you come to a just and final estimation of the Swami and his institution, you must, if you are not prejudiced against him, also see the other half of the story and critically scrutinize the other end of the line through which all the money flows outward in the service of the Lord and his fellow-human beings.

First, apart from feeding his own Ashramites numbering about two hundred or so, he keeps an open house for any visitor, known to him or unknown stranger, day after day, throughout the whole year. If I am destitute tomorrow, I dare not ask an Irani shop-keeper a cup of tea in the city of Bombay but I am quite confident of getting refuge and food in Sivanand-ashram for any work I might willingly do.

Second, Swami Sivananda himself is a doctor of medicine and sugery and with his flair for organization has built up a band of devoted selfless workers and doctors with whose assistance many medical relief camps are being run. Hundreds of poor peasants have received treatment, have been operated for cataract and other diseases free of any charge or obligation. Major-General A N. Sharma, former Director, Indian Army's Medical Services, is reportedly doing good work in this regard.

Last but not the least, Swami Sivananda gives away gratis books and pamphlets written and published by him to any deserving seeker of truth who calls on him. I am myself not a close and intimate disciple. I have last visited the Ashram only in October 1951. I still possess the

copy of Bhagavad Gita (a *magnum opus* of the Swami) priced at Rs. 10/- with word to word meaning in English and his copius commentary, given to me free with his blessings.

Of course, the mere fact that one Swami has a following is not a true criterion. If there are a dozen followers behind a genius, we find a dozen behind a deluded megalomaniac too.

It is noteworthy in this connexion to see that Swami Sivananda did not join the "Sarkar Sadhus." Personally I am convinced he is a real devotee of the divine cowherd of Gokul Nanda and a genuine follower of His gospel *"Karmanyevaadhikaraste."*

Perhaps your lips will curl into a cynical smile if I assert that Swami Sivananda belongs to the long line of the dynamic spiritual teachers like the great Shankaracharya. I would respectfully suggest you pay a short visit to Sivanandashram in Rishikesh. Possibly you may not enthusiastically endorse my statement after your visit that he is an apostle of Shankaracharya, but I am quite certain that you will agree with me that Sivananda is a godly man of much charm and personal dynamism, doing good work in the service of fellow-human beings and the Lord.

(*Courtesy* : *"Filmindia"*)

SAINT OF ANANDA KUTIR

(*Dr. M.C. Davar, New Delhi*)

What homage the servant of God should pay,
O Saint of Ananda Kutir.
Thou art saint, sage, savant, *sufi* and *fakir*.
Thou art teacher, guide, *guru*, *pandit*, priest and *pir*.
Thou art hermit, *swami*, *sadhu*, *sannyasi*, and seer,
Thou art holy, blessed one, learned, messiah and *dastgir*,
Thou art angel, messenger, prophet and *safir*.
Thou art Tulsi Dass, Nanak, Ramakrishna, Ram Tirtha and Kabir.
Thou art love, lover, beloved, both Ranjha and Heer.
Thou art Karma Yogi, Bhakta, *darvish*, Paramahamsa and *khizir*,
Sivananda is Manasarovar,
Source of every brooklet,
Rivulet and river.
Sivananda is Mount Meru,
Keeps in his bosom all human treasure
Long live Swami Sivananda !
Long live his life's mission !
Long live his divine work !
May the Divine Life Society prosper for ever !
These are the flowers
At the feet of Sivananda.
What homage the servant of God
Should pay to the Saint of Ananda Kutir.

WONDERFUL WORK

(*Sri Sture Lonnerstrand, Stockholm, Sweeden*)

Swami Sivananda has done wonderful work in his life, and is still doing more. Whatever the result, the idea of spreading spiritual thought is, by itself, very commendable, and its implementation has already done good. He has been helping so many. At last it must lead to a transformation of the human life, a metamorphosis, individually and collectively. The longing after the metamorphosis is already a sign, which is apparent in many, expressed through the urge for the betterment, of ethical evolution and spiritual regeneration of one's life.

SPECIAL ASPECTS OF SIVANANDA'S INTEGRAL YOGA

(Dr. Edward A. de Bittencourt, D. Litt., Santiago)

What I find most striking in the really integral Yoga taught by Sivanandaji is that he includes even Hatha Yoga in his all-round system of development of the inner Man. Even such a great and world-known philosopher as Sri Aurobindo, of Pondicherry, seems to eschew Hatha Yoga although his work to awake the latent God in human beings comes nearer than any other of the great systems being taught at present, to the all-inclusive and perfectly synthetic perfection of Maha Guru Sivananda's teachings. Medieval Christianity, and it seems that some Vedantic Schools as well, overlooked hygiene and the physical body, with the result that during the Dark age of Europe the odour of sanctity was synonymous with smell of stale perspiration of unwashed bodies, and it is still the characteristic odour of certain Christian communities and social classes of the so much advertised Western civilization. Sivanandaji, on the other hand, in his magnificent and synthetic work on Yogic Exercises for men and women, *Hatha Yoga*, which is volume eight of his all-comprehensive and harmoniously related "Yoga Sadhana series," has taught us the art, science and practical philosophy of bodily care as a sure and safe foundation to begin work on relatively 'higher' Yogas such as Raja Yoga, Kundalini Yoga, Bhakti Yoga, Mantra Shastra and so on and so forth.

GRAND ARCHITECT

Sivanandaji is the Grand Architect who does not neglect the key-stone nor the scaffolding of his mighty construction. The scaffolding is Maya in the exoteric sense of relative or temporal 'reality' *id est* illusion, not in the real sense of Maya or Parvati, Siva's consort who is the Maha Maya or Maha Shakti, thanks to whose Leela, the Lord creates the universes and also re-absorbs them into His Infinite 'Heart.'

Our Jagad Guru with his several medical works, his ten or more works on Hygiene and preventive medical care, his *magnum opus* on the subject, *Hatha Yoga*, is proving to us that while this world and this body must be treated as illusions in relation to the Eternal Reality and as only dreams, we must never forget that dreams are or seem true while they last, and that it is better to dream beautiful and knowledge-giving dreams than to suffer toothache while we sleep or to dream only nightmares, and never to forget that our destiny and purpose is to awake and not prolong the dream-state unnecessarily, however pleasant the dream may be.

Foolish would be the carpenter who would leave loose planks or boards as part of a scaffolding just because the scaffolding is not part of the building and in relation to it a temporal illusion, destined to disappear as soon as the building is ready just as foolish is the spiritual aspirant who neglects the building of his or her personality or the convenient and wise care of his or her physical body. Swami Vivekananda already said that nobody can meditate on God suffering from toothache.

IDEAL MAN

Let us listen now to our Guru's words on this all-important subject, *Hatha Yoga*, (3rd edn. page xiii of his luminous introductory essay): "He who possesses physical, mental, moral and spiritual strength is an ideal man. Moral strength is superior to physical strength. Spiritual power is the highest power on earth. A

saint or a Yogi who possesses spiritual strength can move the whole world. He is a dynamic personality. The strength of Gandhiji is moral strength. He has gained strength by the practice of Ahimsa, Satya, and Brahmacharya. Gandhiji had no great physical strength. He has mental and moral strength. A powerful spiritual soul may dwell in a thin wiry body....." " The world needs healthy mothers, healthy and strong boys and girls."

A little further on page xxxi of the same book, Swami Sivananda says referring to the need of Hatha Yoga as a master-key to open the esoteric sanctuaries of the other eleven main systems of Yoga : "This is indeed the highest form of discipline. The Yogic student must practise this preliminary Yoga whole-heartedly and with single-minded devotion. The means is as much important as the end itself. If you neglect this practice and jump into meditation at once with the hope of getting Samadhi quickly, you will not be crowned with success. There will be delay in the spiritual progress. Every step in Yoga is important. It must be mastered. Then only you will be ready to take the next step. Neophytes are very curious to know all about Samadhi. They wish to get Siddhis (psychic powers) very quickly to attract people and get name and fame. They have intense thirst for applause."

I have found out that two kinds of people decry Hatha Yoga, the lazy, Tamasic men who will not subject their muscles nor mind to any concentrated, persevering effort and prefer to procrastinate like the proverbial swine who trample over pearls, and the second class of people who have not yet studied Sivanandaji's presentation of the subject of Hatha Yoga. For the first category, there is no hope, for the second class, it is easy to achive perfection in Hatha Yoga; just get Sivanandaji's text-book, study it with concentrated mind, then practise it with persevering will with system according to the Maha Guru's instructions 'adverbatim,' but without neglecting the spirit of his other teachings.

JAPA SADHANA

Then to build the subtle body, the Linga Sareera (known to the West as the astral body), our Gurudev has given us another masterpiece of immediate practical application, a treatise that in itself contains the Sadhana required by the busy modern man of the Western world who must work eight hours daily, and then waste from one hour to three hours within overcrowded trolleys, trains or buses to get home which generally is a small apartment with the radio being played by his servants or children and conveying a raucous voice of those strident, nerve-racking jazzy tunes or jitter bugs or those songs sung by a nasal, sultry and languid female, songs which the world-famous British writer and Vedanti Aldous Huxley, termed "give me detumescence songs," while at the same time the same song or a similar one is being played by the neighbours on both sides, and 'full lick' by the good neighbours below and above.

In such conditions people cannot meditate but they can do loud Japa; that is why our Jagad Guru gives a central point and place to his comprehensive treatise on Mantra Shastra called *Japa Yoga*, which really contains the master-key to spiritual life even to the disciple living in the conditions mentioned which are by far most prevalent in America, and pointedly so in the large cities of South America, in spite of there being one or two and even three radios in each apartment which are tuned up continuously, thus making the hells described by the orthodox Western religionists pale into insignificance before the pandemonium created by fifty different

jitter bugs and rock-and-roll songs drawled out in nasal twangs.

WESTERN OCCULTISM

Japa Yoga is the only way for an aspirant living under such conditions, and Jagad Guru Sivananda makes a central pivot of Japa or Mantra Yoga in his system, which truly suits every man and woman at every level of evolution and in all conditions of existence (each and every form of Earlebniss and Lebensraum). Some Western spiritualist schools claim that there is no place for Eastern Yoga in a civilization like the one that prevails in America at present, but I have studied their systems, and they are only systems of Raja Yoga crudely plagiarized from the books of Vivekananda or some Theosophists who honestly acknowledge their debt to Aryavarta, such as Mr. Ernest Wood. The basis of all these so-called Western occult schools is, therefore, meditation or mental concentration, but doled out in homeopathic doses in mimeographed lectures about airy nothings and common places well-known by even the neophyte amongst the students of oriental philosophy or of the works of such eminent Theosophists as the Russian philosophers Helena Petroona Blavatsky or Ouspensky Gurdjieff.

As these so-called original occult teachings of the Americal Correspondence School on 'Western' Yoga are only elementary Hindu Raja Yoga, it is these so-called occult teachings which are not applicable to the average Western milieu, but on the other hand, the Japa Yoga of Sivanandaji, not only can be immediately and successfully practised even in the most strident environment, but constitutes an effective defence and a golden armour to defend oneself from the destructive vibrations of the black-magic-low-passions arousing music that goes under the name of jazz, jitter bugs, zambas, mambos, etc. Only Japa-Mantra Yoga as taught by Sivananda is a suitable system for Occidentals, a true universal Yoga, in preference to most of those other so-called Western systems which are so cleverly advertised in the magazines of both Americas (so cleverly advertised that when the 'dope' swallows the bait and pays his hard-earned dollars to be 'initiated' into such correspondence courses, he discovers to his regret and amazement that the best part of the occult teachings was the widely published magazine and newspaper advertisement).

How different is the Wisdom-Land as represented by the highest expositor of our time, Sri Swami Sivananda. Only in Japa Yoga, sub-titled 'A Comprehensive Treatise on Mantra Shastra,' I have found much more than what I have found in ten courses that I took in my first and inexperienced youth, in my quest for the Reality from ten different widely advertised institutes of 'occult' knowlege from North and South America.

Sivanandaji's Japa Yoga alone contains a million times more than all the graded lessons of the ten American Institutions.

POWER OF MANTRA

Now before we give you some of the jewels generously scattered in the pages of the Jagad Guru's comprehensive treatise on Mantra Shastra, let us explain, for the sake of average educated Westerner, what Japa or Mantra Yoga means. You all know that the most inspired of four Gospels begins thus: "In the beginning was the word and the word was with God and the word was God." You all know the episode of the falling of the walls of Gericho by the power of the word (i.e., by the power of Mantra).

All is vibration, words are vibrations, words are the centres of vibrations. Words

have an aura; words can be transmitted as waves in the ether (Akasa). There are certain words which produce more powerful vibrations than others.

Sanskrit is a language which not only expresses ideas, but it also creates ideas. Sanskrit is the language which embodies the Maha Shakti. There are words in the Sanskrit language which when correctly uttered, carefully pronounced and intoned and perseveringly and soulfully repeated (Japa), can rend the veil of the invisible worlds. Nay, even more do they awaken all our latent faculties and lead us to Samadhi (at-one-ment with God, Brahman the Absolute). Next in order of potency come (2) Ancient Egyptian, (3) classical Greek, (4) Coptic, (5) classical Hebrew, (6) Pehlevi, (7) Pali, and (8) Latin.

The modern vernaculars aptly called by philologists 'vulgar languages' have no power in them, or have very little of it, that is the reason why modern humanity is so emasculated, and lacks Sraddha. The power of the Roman Catholic Church, in spite of its turbid history and its irrational dogmas, rests with the Latin of its rituals and some Greek Mantra like Christ Eleison, Kyrie-Eleison.

The Lost Word of the Masons is Sanskrit. The decadence of the Great Hindu nation started when Sanskrit was forgotten by the masses. Now the Hindu Renaissance coincides with the rebirth of Sanskrit studies.

The decadence of humanity begins at Babel, when the language was confused.

EASY WAY TO REALIZATION

Now let us listen with an understanding heart to Jagad Guru Sivananda's words: "What is Japa? Japa is the repetition of any Mantra or name of the Lord. In this Kali Yuga or iron age when the physique of the vast majority of persons is not good, rigid Hatha Yogic practices are very difficult. Japa is an easy way to God-realization. Tukaram, a Maharashtra saint, Dhruva, Prahlada, Valmiki, Ramakrishna Paramahamsa, all have attained salvation by uttering the name of God." "Japa is an important Anga of Yoga. In the Gita you will find '*Yajnaanaam Japayajnosmi*—among Yajnas I am Japa Yajna.' In Kali age the practice of Japa alone can give eternal peace, bliss and immortality. Japa ultimately results in Samadhi or communion with the Lord. Japa must become habitual and must be attended with Sattvic or Divine Bhava, purity, Prema and Sraddha. There is no Yoga greater than Japa Yoga. It can give you all Ishta Siddhis (whatever you want), Bhukti and Mukti." (From *Japa Yoga*, Chapter I)

I will not quote too much from the work of our Jagad Guru, because I want the readers to study and practise the teachings in the work *Japa Yoga*, and in a short time one will reap wondrous benefits. The work *Japa Yoga*, in combination with Sivananda's *Raja Yoga*, *Bhakti Yoga*, and *Hatha Yoga*, will give to the man, who wants to eat the fruits of the tree of wisdom and not merely count its leaves or measure the circumference of its trunk, an integral process of Sadhana which will eventually and certainly award the Sadhaka full spiritual realization and at-one-ment with Sat-chit-ananda. For those who, like this writer, live immersed in the noisy, money-hunting civilization, the Sadhana contained in the great Master's *Japa Yoga* will suffice.

MANTRA YOGA

Now let us see what the Guru says in page 3 and 4 under caption 'Mantra Yoga': "Mantra Yoga is an exact science. *Mananaat traayate iti mantrah.* By the Manana (constant thinking or recollection) of which one is protected or is released from the round of births and deaths is Mantra."

"A Mantra is a divinity. It is Divine Power or Daivee Shakti manifesting in a body of sound. During Japa all the Divine qualities steadily flow into your mind from the Lord, just as oil flows from one vessel to another vessel Japa transforms the nature of the mind."

What I find most admirable is that our Maha Guru thinks of such easy ways to make Yoga Sadhana practicable even by the laziest of us. See as a proof of this assertion of mine on page 74 on Likhita Japa: "Write down daily in a note-book your Ishta Mantra or Guru Mantra, for half an hour. When you write the Mantra observe Mouna (silence). Write the Mantra clearly in ink. On Sundays and holidays write this for one hour. In a common place collect your friends also and let them write the Mantras. This is Likhita Japa. You can develop a wonderful power of concentration. Prescribe this to all your family members. Incalculable spiritual benefits are derived from Likhitaa Jap."

I for one can say that this method of Likhita Japa was one of the unique features of our master's practicable teachings, which has benefited me enormously. I will finish this short essay on Sivanandaji's special aspects of integral Yoga by quoting from an unpublished book of our Guru, fragments of which I have been able to study, thanks to the generosity of my friend and fellow Gurubhai from Durban, South Africa, V. Srinivasanji. "Man does not live by bread alone; he lives by the Spirit within. Spiritual hunger continues even if this physical body be cast off. Unless this innate hunger for knowledge and perfection is appeased, one cannot hope to have any rest. The saints, the sages and the Avataras purvey to man, now and then, the required spiritual food. Shankara is one such great feeder of mankind."

To which I add that, in our epoch, the greatest spiritual feeder is Aryavartha and the greatest of the great in the Wisdom-Land is our Guru, Sivananda Saraswati.

ONE OF THE RARE BEINGS

(Sri N.C. Ghosh, M.A., Calcutta)

On India's rapidly widening cultural horizon today, no name of spiritual light and following, so powerfully intrigues the memory of each and every Indian as does that of the towering and universal Sivananda. To that name, nations and individuals make a devout bow, and for this reason, this humble writer has the feeling that human nature must change if they take to the path chalked out by Sivananda.

His Holiness Swami Sivananda is one of those rare beings who have contributed to the stream of world-thought and released the torrent of spiritual energy to wash away the accumulated ills of the past. There is hardly any aspect of our cultural existence where he had not shed the lustre of his creative genius. He summons everybody to participate in the joy of divine life and in his writings has created a realm of bliss and beauty.

Through his immortal pen, Swamiji has given expression to his feelings that even in this atomic age man has a vital part to play in making the world an abode of peace and happiness. Although far away in Calcutta, I feel that His Holiness is in my heart and is constantly guiding me with his unbounded love and tenderness that can better be felt than expressed. How kind he is!

I wish His Holiness a healthful long life on the glorious occasion of his 71st birthday celebration.

SIVANANDA'S PHILOSOPHY OF LIFE

(*Sri Swami Krishnananda, Sivanandanagar*)

The aim of philosophy is right living. The meaning of right living depends on how it is defined. It can be said that genuine and real philosophy, worth its name, is expected to enable one to live the truest life possible, i.e., a life of wisdom, free from the imperfection by which ordinary unphilosophical life is characterized. Philosophy is neither intellectual diversion nor aristocratic pedantry which overlooks the facts of experience in the world. As against a feat of scholarship or a mere hobby of the care-free mind, philosophy is the intelligent analysis of the immediate facts of life as a whole, an examination of the implications of experience and a scientific theory evolved out from such wise meditations for the purpose of regulating the functions which are responsible for the various experiences in the world. Philosophy is, therefore, the great art of perfect life, a kind of life, where the common notion of life is transcended and where the Supreme Life which is identical with existence itself is realized.

In Swami Sivananda we find a powerful exponent of such a philosophy, the grand philosophy of Vedanta, and we also find in him, an exemplary personage rooted in the experience of the Goal taught about by the Vedanta. His life and teachings are aglow with the beautiful synthesis of the different aspects which make up life's integrality. The Vedanta of Sivananda is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude world-affirming theory of societarian humanism. His philosophy is the one of the divinity of the universe, the immortality of the soul of man which is identical with the Absolute Self of the universe, there being an essential unity of everything in the universe with the highest Brahman which is the only existing Reality. Towards this end, he steers the course of the lives of people bearing in mind the degrees of this Reality in which human life is wound up from beginning to end.

The most unique and impelling feature in his teachings which he always exemplifies through his daily life is that no part of life's experiences is neglected or turned a deaf ear to by his philosophy. A philosophy which overlooks some aspect or aspects is subject to the charge of being partial and incomplete and therefore not worthy of consideration. Swami Sivananda exhorts the aspirants after the highest end of life not to fight shy of the objective realities which stare at the face of even the majestic idealist. Every degree of truth has to be paid its due; else they all will rebel against the proud aspirant who has trodden over them with his eyes turned upwards.

Sivananda is the meeting point of the Upanishadic sage with the practical man of the work-a-day world. Vedanta does not shut its eyes to the heart-rending, pitiable condition of the world, nor does it pass uncircumspect about the body and the mind with their downward pulls towards the empirical life, though the province of the Vedanta is supermundane. Vedanta is supermundane not because it looks down upon the dreary earth with its transcendental egoism, but because it converts or transforms and then embraces its fallen brother, the mundane life, in its bosom of the all-inclusive ocean of knowledge and love. But it will not embrace its brother unless he is transfigured, unless he gets the magical touch of divine life. The universe is included in Brahman when it loses the limiting characters of being a universe.

Sivananda, with the stupendous experience of one who has dived into the core of life, teaches that the one Brahman appears as the diverse universe in all the planes or degrees of its manifestation and, therefore, the Sadhaka has to pay his homage to the lower manifestation before he steps into the higher. Sound health, clear understanding, deep knowledge, powerful will and moral integrity are all parts of the process of the realization of the Ideal preached by Vedanta. The illustration of this picturesque life is well brought out when the Swami insists on an all-round discipline of the lower self. He has a song of "A Little" wherein he teaches that the development of the diverse sides of human nature is imperative. In short, his Vedanta is not in conflict with Yoga, Bhakti and Karma. All these are blended together in his philosophy as elements constituting a whole in the several states of its experience.

To put it in his own words, "to adjust, adapt and accommodate," "to see good in everything," and to bring to effective use all principles of Nature in the progress of the individual towards Self-realization along the path of an integrated adjustment of the human powers, are some of the main factors which go to build his philosophy of life. He is one of the most practical of persons that can ever be found, though he has his stand on the loftiest peak of absolutistic metaphysics. He is an idealist-realist, a philosopher-humanitarian, a strange mixture of contraries which seem to find in him a loving mother who brings together her quarrelsome children. To love all and to see God in all, to serve all, because God is all, to realize God as the identity of all in one fullness of perfection, are his main canons.

His Vedanta is the culmination of wisdom and realization of the Absolute Brahman, attained through philosophical analysis which is made possible by the absence of the distractions of the mind, consequent upon devout worship of Ishwara. This devotion, again, is hard to attain to without self-purification rendered through the selfless performances of obligatory duties incumbent upon all persons without exception. He prescribes methods for overcoming and mastering the physical, the vital, the mental and the intellectual planes of consciousness in order to enable the aspirant to proceed with his Sadhana without impediments towards this great spiritual destination, the realization of the Absolute.

The Vedanta philosophy which the Saint Sivananda propounds is a practical, living one and not simply a "theory" of the universe. It is not a theory but the exposition of the nature of his practical life. We find this brought to its ideal perfection in the life of Sri Krishna and explained in the Bhagavad Gita. Swami Sivananda is an example of this type, a type of exalted beings to whom Vedanta is a commentary on life, far from those who think that philosophy is divorced from life, that Vedanta is unconnected with the concerns of existence in the world. Vedanta to Sivananda is the scripture which teaches the method of spiritual realization, the direct experience of the immortal omnipresent nature of the Self, which is the same as Brahman, where the universe is realized as identical with the Self, where nothing second to the Self can exist, and as the result of high realization, the realized sage becomes the saviour of the universe, *Sarvabhutahite rataah.*

RESPLENDENT WITH THE EFFULGENCE OF REALIZATION

(Sri Swami Atmananda Giri, Yogoda Satsanga)

India, the land of Avatars, prophets and great sages, has specialized in the culture of Self-realization. Since time immemorial, these great Masters, by practising truth in their own lives with untiring zeal and energy, have evolved out the true path for Self-realization. By following the Yoga technique by dint of persevering efforts, aspiring souls have learn to put an end to the tripartite miseries of human life for ever, by uniting their souls with the Universal Soul, and by attaining final emancipation.

Swami Sivananda has moulded his life in the true type of such great sages, but not belonging to a type that seeks refuge in complete seclusion, divorcing himself totally from the outside world and its pulsating life, diving deep in profound meditation. He is a saint with a soul resplendent with the effulgence of realization of Truth in his life. He is far above all sectarian narrowness, and immune from all communalistic dispositions or dogmatic tendencies. Superficiality or shallowness does not enfeeble his mind. His mind is bold, candid in expression and he is liberal in his views. Devoted to God, he has dedicated his life to the cause of the upliftment of the souls and the service of humanity.

The entire personality of a man lies in its three aspects—body, mind and soul. The highest achievements of a man in this world consist in the harmonious development of his body. mind and soul. In body and mind a man is at best an intelligent animal, but not perfect. To attain perfection, a man must seek realization of his soul, which will make him a divine being, culminating in the attainment of immortality. Swamiji's teachings do not overlook any of the above three factors in making a perfect human being.

Apart from childlike simplicity and amiability of disposition, Swami Sivananda's deep conviction in the superiority of Yogic culture and unceasing efforts and endeavours to spread and popularize the techniques and practices of Yoga in synthesis, *pari passu* with the building of health and moral character, have singled him out as a staunch advocate and resolute champion of the religion and philosophy of Sri Shankaracharya. Swami Sivananda is a very ardent and sincere follower of Shri Shankara and his teachings.

Swamiji's catholicity of his views and his all-pervading love exuding the fragrance of his sweet soul, exercise a balmy influence on all who meet him at his sanctuary.

India needs today moral, cultural and religious institutions sponsored by those philanthropic persons whose aspirations are to instil into new generation saintly qualities, moral ennoblement and devotion to God. Swamiji is such a person. His outstanding achievements are his Divine Life Society, Forest University, World-Parliament of Religions, etc., etc.

He is now engaged in the work of building educational, cultural and religious institutions for the promulgation of the teachings of moral, philosophical and religious precepts based on his Yoga in synthesis to students rallying under his banner from the mother-country and all parts of the world, and for this, by the grace of God, he has found out as the site for his institution the unique place of a great spiritual potency in India, Hrishikesh, at the foot of the hoary Himalayas—an epitome of the spiritual achievement of the great sages and an immense treasury of divine wisdom the immortal saints of millenary India have delivered to the world.

On this sacred day of Swami Sivanandaji's birthday anniversary it is my humble prayer that all his disciples, friends, admirers and devotees may offer him the best of their felicitations, love and good wishes. I wish our revered Swamiji be blessed with many, many happy returns of such auspicious occasions of his brithday anniversary, and long life, radiant health and ineffable bliss in the service of God, moulding the lives of his disciples and devotees with his invaluable teachings.

SIVANANDA'S TELEGRAPHIC MESSAGES

(1)

Doctor Padma, Akola.

Have conducted prayers for your health, long life, peace and prosperity. Life of saintly Karma Yogi and benefactor of mankind like yourself is national asset. A kind, humane, efficient, selfless doctor is God's gift upon mankind. Therefore, discharging your duties, live for hundred years. Selfless service of (the) sick (is) real worship, positive meditation and continuous Samadhi. You will experience Cosmic Consciousness soon and enter (the) Infinite Realm of Supreme Bliss and Ineffable Peace. May God bless you, Aruna and Justice Mudholkar. Tattwamasi. Thou art That. Realize this and be free.

Sivananda.

(2)

Narayanaswami,
Thyagarayanagar, Madras.

Have conducted prayers for health (and) long life (of) Jnana Bhaskara Ramaswami Sastriar. Today he is (a) venerable representative of ancient sages. Sastriar is illustrious Yogi, Jnani-Bhakta, unparalleled (in) wisdom, unrivalled (in the) spirit of service, (and has) inestimable record in dissemination of spiritual knowledge. His eightieth birthday (is) an event of great national and universal rejoicing. May God bless him (and) you all (and the) celebrations.

Sivananda.

(3)

Vanibai Ram,
Venkata Vilas,
Cathedral (Madras).

May Lord bless Lieutenant Madhava Prasad and Srimati Saraswati with robust health, long life, peace, prosperity and Eternal Bliss. Light is needed only where there is darkness. Torch of Dharma (is) most urgently needed today when there is darkness of materialism all around. Saraswati (and) Madhava Prasad will hold this torch aloft and lead exemplary life, devoted to righteousness, service, charity and devotion to God. May they serve humanity together, practise Japa, meditation, do Sankirtan and meditate together, and attain goal of life here and now. May they and their children shine as Yogins (and) saints, of whom the whole world will be proud. May God bless you all

Sivananda.

(4)

Sri Y.N. Sukthankar,
Governor of Orissa,
Bhuvaneshwar.

Have conducted prayers for your excellency's health, long life and success. Governorship of Orissa (is) an opportunity granted by God to His worthy, noble, able and glorious instrument, to guide (the) destinies of people of Orissa. Under your excellency's saintly leadership, people will be inspired to lead divine life. May God bless you all.

Sivananda.

EPISTLES OF SIVANANDA

(1)

Sri Radha, 23-2-57
Madras.

Glorious, Immortal Atman,

Om Namo Narayanaya.

Thy kind letter.

Service of the sick is the highest Yoga. It is a great purifier. It turns one into Divinity. When you serve, serve with Narayana Bhava. Serve with the right mental attitude. Service leads to unity and Adwaitic feeling of oneness. Do Japa also when you serve.

It takes a long time for the complete eradication of evil traits such as anger, etc. They are very deep-rooted and inveterate. Gradually they will wear out. Persist in your Sadhana. Be regular in your Sadhana.

You are progressing in the spiritual path. Be cheerful always through self-control, right discrimination, regular Japa, Kirtan and meditation.

When you become angry, get angry with anger itself, at your own foolishness.

May Lord bless you, Patidev and family.

Om Tat Sat. Thine own Atman,
Sivananda.

(2)

Sri Sivananda-Sushila, M.A., 23-4-57
Banaras Hindu University.

Glorious, Immortal Atman,

Om Namo Narayanaya.

Thy kind letter.

I have sent to you some books.

Serve thyself and be free. Serve the poor. Serve the sick. Serve the humanity. Serve the Lord in all. Serve with Nimitta Bhava, with Narayana Bhava, with Ishwaraarpana Buddhi. Say Om Tat Sat Brahmarpanamastu. Live in God. Take refuge in the Lord. Meditate on the Lord. Kindle the divine flame in your heart intensely.

Discipline. Restrain. Subjugate. Calm. Withdraw. See. Grow. Expand. Meditate. Attain.

For the tree of the painful mind, which is encircled by the creepers of worldly actions, there are two seeds. Of them one is the motion or the vibration of Prana and the other is Vasana (subtle desires).

Control the Prana. Annihilate the Vasanas and attain the supreme blessed state.

May Lord bless you.

Om Tat Sat. Thy own Atman,
Sivananda.

(3)

Sri Sivananda-Kumudini, 26-4-57
Secunderabad.

Glorious, Immortal Atman,

Om Sri Ramaya Namah.

I am in due receipt of your gift of two tins of biscuits. Thanks. Grateful.

Happiness really lies in serving others, but not in being served by others.

Moksha is not anywhere outside you. It is only within you.

To know a saint is to be a saint.

Desire is death.

Desirelessness is Immortality.

Become 'thoughtless'; you become desireless. Become desireless; you become 'thoughtless.'

Desire is Maya. Desirelessness is Moksha or release.

Thoughts are your bondage.

Thoughtlessness is Moksha or emancipation.

May you become desireless and thoughtless.

May Lord bless you and family and all.

Om Tat Sat. Thy own Atman,
Sivananda.

(4)

Sri Aruna, 1-5-57
Nagpur.

Om Namo Narayanaya.

Thy kind letter.

Negative things will pass away. They are not permanent. Virtue alone is permanent. Positive overcomes the negative. This is the divine law.

Stick to resolves. Then alone will-power will develop Failures are stepping-stones to success. March forward, Aruna.

Your constant beverage should be the wise sayings of saints and sages. You can flavour it with the nectar-drops of the "Voice of Himalayas."

Forget not to take a daily dose of Gita or Ramayana, Bhagavata and Upanishads, as a preventive against the dire disease of ignorance or Avidya.

In your medicine-chest have the tablet of discrimination, drops of self-restraint, the pill of dispassion and a mixture of 'FDT'—faith, devotion and tolerance.

May Lord bless you, mother, father and all.

Om Tat Sat. Thy own Atman,
Sivananda.

(5)

Sri Sivananda-Radha, 6-5-57
Vancouver.

Glorious, Immortal Atman,

Om Namo Narayanaya.

You have sent Easter greetings and Christmas greetings to Sri Pushpa of Dehra Dun but you have not sent to me anything. Kindly send the leaflets in future to me also. They are all very nice with the photo and messages. Your work is growing there. You have built the Ananda Kutir also there You are full of energy and enthusiasm. Give practical spiritual lessons. No more dry theories.

Love, truth and purity form the foundation or the edifice of Divine Life. The temple of Divine Life has four pillars, viz., meditation, purity, love and righteousness. The secret of Divine Life lies in the spirit of service and sacrifice. Peace of mind is the fruit of a virtuous life

Respects and Pranams to self and all other devotees. I have conducted prayer, etc, for the health, long life, peace and prosperity of yourself and that of your whole group.

May Lord bless you, Radha.

Om Tat Sat Thy own Atman,
Sivananda.

(6)

Sri T. Elumalai, 29-5-57
Madras-3.

Glorious, Immortal Atman,

Om Namo Narayanaya,

Thy kind letter.

I shall write to you now and then.

Be regular in your Japa, Kirtan, study of Gita, Ramayana, and meditation.

Life is for selfless service and attaining God-realization.

Befriend your mind and you have befriended all.

Have the courage to suffer and sacrifice.

Suffering is the condition of progress.

Struggle is the law of existence.

The more the struggle and sacrifice, the greater are the joy and freedom.

Suffering is the message of God that reveals to you the imperfection of the world.

I conducted prayer, Kirtan, etc., for your health, long life, peace and prosperity

Herewith Lord's Prasad.

Om Tat Sat.

Thy own Atman,
Sivananda.

(7)

Sri Hanna Herrmann, 3-6-57
Switzerland.

Glorious, Immortal Atman,

Thy kind letters and articles—German translation. They will be published one by one. I have sent to you a lot of books for distribution. I trust the D.L.S. Branch is growing and disseminating knowledge under your Presidentship.

If you practise meditation combined with Vichara (enquiry), Viveka (discrimination and Vairagya (dispassion), you will be able to progress on the path of Yoga-Vedanta and attain the highest goal quickly. The underlying secret of overcoming the tossing of the mind is Vairagya. Know that to be wisdom, which helps you to control the mind and the senses and attain Self-realization. I conducted prayer, etc., for your health, peace and spiritual attainment and that of your whole group of devotees.

My Lord bless you, Swami Omkaranand.

Om Tat Sat. Thy own Atman,
Sivananda.

(8)

Sri Rajeswari, 15-6-57
New Delhi.

Glorious, Immortal Atman,

Om Namo Narayanaya.

Thy kind letter.

When the heart is full, the tongue becomes silent. That was the experience with you. The money will be utilized in a proper manner.

True education is of the heart.

True wisdom is love.

Attachment enmeshes all beings.

Salvation is attained by freeing oneself from all attachments.

Meditation is the key to wisdom.

Be serene. Be courageous. Practise self-restraint. Realize thyself.

Fix your mind on the Truth or Brahman. Strive your best for liberation.

Self-control is strength; indulgence is weakness.

Mastery over impulses is life victorious.

Sent (Gerua) cloth. Thou art blessed, because you are endowed with discrimination, renunciation and aspiration.

Respects and Pranams to thyself, Sri Swami Adwaitanandaji and all devotees.

May Lord bless you, family and all.

Om Tat Sat. Thy own Atman,
Sivananda

(9)

Sri Dorothy Ashworth, 6-7-57
South Africa.

Glorious, Immortal Atman,

Thy kind letter of 20th June. I have received your previous letter of 9th May. I am conducting prayer, etc., for your health and peace. You will become quite all right Disease and pain are Karmic purgations. Kindly repeat daily the Maha Mrityunjaya Japa. You will get it (the Mantra) from Sri Sreenivasan. It is a health-giving Mantra.

Your devotion is unique. Kahil Gibra's poems are soul-stirring.

Meditation should not be confined merely to a particular period of the day. It ought to be a continuous awareness of the Divine Presence. Every action in life shoud be converted into Yoga.

Love of God makes life complete—worthwhile. Steady practice, accompanied by non-attachment and mental renunciation, leads to quick Self-realization.

Be cheerful. Be bold. Be patient. Be steadfast.

May Lord protect you. May you root yourself in the Eternal. May Lord bless you Sri Dorothy.

Om Tat Sat. Thy own Atman,
Sivananda.

(10)

Mrs. Vellodi, 11-7-57
New Delhi.

Glorious, Immortal Atman,

Om Namo Narayanaya.

Thy kind letter.

I am keeping good health. Glad to know that your son is improving in health. May Lord grant him perfect health and peace.

Man's universal essence is Atman or the Divine Spirit. Realizing the Spirit one achieves security, perfection, freedom, independence, immortality and bliss eternal.

It is intuition that enables us to have a glimpse of the spirit or wondrous Atman.

Only when action is quickened with love and illumined with knowledge the pilgrim in the spiritual path finds his destination.

May Lord bless you, family and all.

Herewith temple Prasad.

Om Tat Sat.

Thy own Atman,
Sivananda.

(11)

Dr. Sivananda-Ramjas, 18-7-57
Rewari.

Glorious, Immortal Atman,

Om Namo Narayanaya.

Thy kind letter and Guru Poornima offerings. You were present here on the occasion (spiritually).

Strengthen the resolve. Intensify your Vairagya, meditation and aspiration. Be regular in your prayer and meditation.

Discover your root in the Eternal. Regain faith in the Transcendent. You will be ever peaceful, powerful and blissful.

This is a world of want, disease, poverty and ignorance.

Yoga is perfection in action. Yoga is equanimity of attitude. Yoga is perfect peace. Yoga is union with God. May you become a Yogi through the grace of the Lord. Yoga is a process of continuous transformation. During the practice of Yoga, you will meet resistance from within. As you advance in Yoga, the ego is progressively replaced by the spirit through which the will of God operates.

I am conducting prayer, etc., for your health, peace, long life, and uplift in Sadhana.

May Lord bless you and family and all.

Om Tat Sat.

Thy own Atman,
Sivananda.

(12)

Sri Pannalalji, 23-6-57
Amritsar.

Glorious, Immortal Atman,

Om Namo Bhagavate Vasudevaya.

Thy kind letter and books. Kindly have the thin cardboard binding (for the books).

No life is free from difficulties. Face them boldly invoking the grace of the Lord and power of His name.

Who is blessed? He who practises what he knows.

This body is lamp. The heart is the wick. The oil is your love for the Beloved.

He who does good to humanity is the best of men.

Every kind act, every kind word and good behaviour, which tend to promote the happiness of others, are all acts of charity.

May Lord bless you, family and all.

Om Tat Sat.

Thy own Atman,
Sivananda.

MODERN PROPHET OF THE HIMALAYAS

(Prof. Kaizo Matsuda)
[Saga University, Japan]

The ultimate objective of life is peace and happiness. Without peace no happiness can exist ; real and lasting happiness cannot be obtained unless one seeks it in the achievement of tranquillity in one's heart and mind. Hatred and anger are fatal enemies of happiness which is to be built on the fundamental love of humanity. When one's heart is filled with sympathy and love of one's fellow-men and women, one's mind grows with wisdom that teaches one to keep on looking on the bright side of life even under adverse circumstances of the worst kind. One thus learns to live in peace and be happy all the time and to the end of one's life.

Lord Buddha weighed in the balance temporary prosperity and lasting bliss and chose the latter. The Prince Siddhartha left the castle behind him and plunged into deep meditation under the Bodhi tree to find out by his own efforts how to convert the human frailty to Enlightenment. Japan is a Buddhist country and the people here have long been taught, generation after generation, how to derive contentment, if not happiness, out of their daily humble tasks of a diligent life in line with Lord Buddha's immortal teachings With this background of tradition and culture, no wonder that the introd uction of Sri Swami Sivananda's world-wide movement, of "Divine Life Society" has most enthusiastically been welcomed here, evidently destined to spread like prairie fire throughout the land.

DIVINE LIFE MOVEMENT

Sri Swami Sivananda is known here as the modern Prophet of the Himalayas, of India, and his books on Yoga and Vedanta are ardently read by the enthusiasts who are voluntarily making their best efforts to spread the Divine Life Movement and disseminate the fundamentals of Hinduism out of which Buddhism sprang up 2,500 years ago. Probably unknown to him, the Indian Prophet Swami Sivananda has many devoted followers in this country around whom ever-increasing recruits are rallying for inspiration day after day. Once Zen-Master Sawaki, Professor of Momazawa University, Tokyo, visited the headquarters of the Japan Divine Life Centre of Saga City, Kyushu, and spoke before the members on the subject of Vedanta and Zen. The audience was tremendously impressed, especially by the Hindu philosophy. The impression was more deepened when the audience was told of Sri Swamiji's noble work of moral uplift not only for his own country, but for the world in general.

To make the world better to live in, the Hindu Prophet has abandoned the pleasures of life and devoted his time and energy to the universal spiritual uplift of mankind through his persistent teachings of humanism and Divine Life creed, with a view to materializing permanent world peace. For this purpose Sri Swamiji has written many, many books and distributed them all over the world, free of charge. His love of humanity is deep-rooted and sincere ; his love is so great that even a single unhappy man who goes astray is not left without his warm sympathy and his hands of kindness extended towards him. His heart throbs in sympathy when he looks around him and finds so many miseries, despairs and disappointments prevailing throughout the world.

LIFE'S MISSION

Just like Lord Buddha or Jesus Christ, the Modern Prophet of the Himalayas has

taken his vow to God that he will leave the world better than he found it, by discarding his own pleasures of life, and by creating a new world of non-violence with its inhabitants whose hearts and minds are cleansed of greed, lust, hatred, anger and of all kinds of fear. This is Sri Swamiji's life's work, and through his Divine Life Movement the Indian Sage lives, and will live for ever, in the midst of his Japanese followers in spirit, in principle, and in actual daily life, willingly and courageously shouldering the arduous task of establishing One World Federation of brothers and sisters for the first time in history.

The discovery of nuclear and thermo-nuclear bombs has revolutionized the warfare. Some people depend too much upon those dreadful war-weapons for the maintenance of world-peace, being little aware of the fact that their hope would be little better than a lull in the storm. It is a reality that a war today cannot be local, being highly pregnant with the danger of becoming a global one. It is subsequently true that a third world war will most probably bring about an annihilation of the belligerent nations. People know, therefore, that only fools would venture playing the deadly game of mass murder, at the peril of hope or trust on this forlorn lull in the storm. Furthermore, history tells us that a war often breaks out on the spur of the moment, like a fight between drunkards. "Armed peace" can never be depended on.

Sri Swamiji is a thorough pacifist, with his genuine love of humanity kept burning dynamically within his heart of hearts. To him the tiny lives of all living being, even insects, are sacred and his creed of non-violence forbids him to touch life in any form that is endowed with freedom and the right to enjoy itself. The Sage of the Himalayas hates war and never believes in "Armed Peace." He teaches us that we must learn how to establish permanent peace in our own hearts before we intend to do so in the world, because those alone can be trusted for world-peace who have learnt to love their neighbours as much as themselves. To love our fellow-men and women as much as our own selves we must not hesitate to sacrifice our own worldly possessions to relieve the sufferings of others.

We Buddhists believe in the eternal law of compensation or causation, as well as *innen* or Karma. A stingy man is despised, because he doesn't know that his little arms given to the poor will return to him sooner or later doubled in quantity and in value. Few of us know the pleasure of giving arms, while so many people are spending their national wealth almost frantically, to keep on the ever-intensifying armaments race, for a short-lived lull in the storm.

WORLD-PROPHET

Swami Sivananda's followers call him the 'World-Prophet,' because he teaches us how to attain the ultimate object of the human life. Siva had meditated for years in solitude in the Himalayas and, like Lord Buddha under the Bodhi tree, attained the highest mental status of Nirvana, the perfection of the mind. Siva is the first living Prophet I have ever come across because he teaches me the fundamental ethical law that leads us onward on the road of eternal peace and everlasting bliss. Man's aim of aims is, needless to say, mutual prosperity and happiness. War destroys both of them and solves nothing. Siva hates war and teaches us how to disavow it.

Men are slaves of lust for power and money. The Indian Sage knows how to get rid of them once and for all by devot-

ing one's own Self to the service of mankind as the Maharshi gives a living example of it. Sivanandaji Maharaj is the King of kings in the earthly Kingdom of God. Money produces war, while non-violence produces lasting peace. If the world does not take Siva's warning seriously in time, the nuclear bombs will ere long split fire to fill the sky with the mushroom clouds all over the world, just remember when the world should have asked Sri Swami Sivanandaji, Chancellor of the Yoga-Vedanta Forest University, to contribute his guidance.

As a matter of fact, such a powerful spiritual leader of dynamic supernatural mental equipments as Sri Swamiji is most urgently needed to save the world from the dangers of utter, wholesale destruction. If we are to depend upon the history of the past, we can, with confidence, look forward to an immediate advent of the Messiah for universal salvation and to pave the way for the final establishment of the Kingdom of God on earth, as it is universally recognized as an undeniable fact that the world in general is so utterly rotten morally, spiritually and religiously that the final and divine intervention is imminent to save the human race from degeneration. I don't hesitate to declare that Sri Swami Sivanandaji Maharaj is one of those most needed spiritual leaders whose duty it is to proclaim the Truth to the whole world, and to call upon all to repent at once

ILLUSTRIOUS CARRIER

Swami Sivanandaji is internationally known as a most prolific writer, and his books on various subjects, science, philosophy and religion, which I have gone through, evince that I have come across one of the modern prophets of profundity in scientific, human, cosmic, divine, philosophical and religious knowledge. Sivanandaji was born in 1887 and his long life may roughly be divided into three distinct periods : he started his life as a medical man, mostly living in Malaya ; then his natural bent of religious meditation made him abandon his medical practice and come back to his native land of Krishna and Buddha to spend six years in deep meditation in the Himalayas ; and finally, when he became a Guru in the real sense of the word, he has returned to the world, not to glorify himself for his spiritual achievements but simply to serve humanity which has become a passion for him. This very brief summary of his illustrious life will suffice for the purpose here.

A quarter of a century ago Swamiji founded the Divine Life Society on the banks of the Ganges, the sacred river of India world-widely known, at the foot of the Himalayas with a view to disseminate the basic principle of God-realization all over the world to bring down the Heavenly Kingdom on this planet of ours. The Divine Life Movement has spread like prairie fire, not only in India but in many other countries, and the Branches of the Society are reported to be more than 300 in all. The ultimate aim of the Divine Life Society which is strictly non-sectarian, built on the scientific ethical, philosophical and educational doctrines, is to bring all religions into unity so as to enable them ever more effectively and speedily to join in harmony and mutual helpfulness the world-wide team work for materializing the world's social reform and permanent peace.

Yoga and Vedanta, delineated in the Upanishads, are the fundamental creeds upon which the Divine Life Society is based in principle and practice. Sri Swami Sivanandaji Maharaj has mastered the secrets of controlling the mind and

communing with God through these two methods of mental training and attaining the right thought and the right conduct of life. Hence his disciples respect and love him as their Guru has attained perfection in personality and divineness.

SAYINGS

In order to show the prophet's achievements in these respects the following are quoted from some of his books I have read: "One should live in the spirit of Vedanta by destroying 'I-ness,' 'mine-ness,' 'selfishness' and 'attachment.' Then alone he can be really happy, even while discharging the duties of his life by remaining in the world." "The mischievous monkey-mind plays havoc in a variety of ways and causes cares, worries and anxieties." "You must know the right method of concentration and meditation. Then alone you can really be happy." "I cannot suppress the spirit of service in me. I cannot live without service. I take immense delight in service. Service has elevated me. Service has purified me." "I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta." "I respect all saints and prophets of all religions. I respect all religions, all cults, all faiths and creed." "Vedanta is no creed, no ceremony, no form of worship. It proclaims with emphasis that you are immortal, all-pervading Soul or Brahman in essence." "God is Love, God is Truth, God is Peace. God is Bliss." "Real Yoga is the attainment of the highest divine knowledge through conscious communion with God."

It was known in some groups of spiritual leaders in Japan when Sri Swami Sivananda convened the first General Assembly of his Parliament of Religions at Rishikesh in the Himalayas, on the 3rd April, 1953. According to the special Number (May) of *The Divine Life*, monthly journal of the Society, its 3-day session was held "in an atmosphere of love, brotherhood and solemnity." Sri Swami Sivananda's prophetic teachings can be found in his brief but tremendously inspiring epistle to one of his disciples in New York: "Persevere. Plod on in your task. Introspect and find out your defects. Remove them one by one by developing the opposite virtues. Find out a correct value of life here. It is not full and perfect. There is always a sense of want. Meditate. Meditate. Meditate. This is the secret for attaining God-realization.

PATH OF YOGA

The above, which originally was written in long hand by the Prophet himself, was reproduced in its original form in the Special Number. When I read it on the first page, I could scarcely refrain from saying to myself, "Here is a great Prophet and his Message to the entire world." The politics not only in this country, but in all other countries, is rotten simply because masses of the world as well as the politicians are not serious-minded enough to "find out (their) defects" and "remove them one by one by developing the opposite virtues." Sri Swami Sivananda hereupon warns the world, "Meditate. Meditate. Meditate. This is the secret for attaining God-realization." Let us listen to what this Prophet says, so that we may do away with the cold war for ever that threatens the human race with a total annihilation.

In reply to my congratulations on the brilliant success of the Parliament of Religions, the Indian sage was kind enough to send his *Easy Steps to Yoga* with his autograph on it. The author's own words by way of a preface in facsimile handwriting graphically explain the aim of the book: "Blessed Selves! Yoga is an exact science. It aims at the harmonious development of the body, the mind and the soul.

Yoga bestows perfection, peace and eternal bliss. Withdraw the senses. Meditate and reach the highest rung of the ladder of Yoga, the Nirvikalpa Samadhi or union with the Supreme Self, through *Easy Steps to Yoga*. Be humble, simple, gentle, tolerant and merciful. Develop intense aspiration for the Truth. May you shine as a dynamic Yogi !"

When I had deeply studied the sacred book I felt a different person. For the first time in my long life and experience I came face to face with God indwelling within me. God does not exist outside our own Self; God is not to be treated in the third person but in the first. Hence God-realization can be achieved through realizing one's Self, and in no other way. It is not easy at all to reach the highest pitch of Self-realization, that is to obtain Perfection. The book says: "Yama and Niyama are the two moral bockbones of Yoga, which the aspirant must practise in his daily life. These correspond roughly to the ten commandments of Jesus or to the noble eightfold path of Lord Buddha. Practice of Yama-Niyama will eradicate all impurities of the mind."

HUMANIST

In another place the Prophet teaches us thus: "When the impurities emerge from the sub-conscious mind and come to the surface of the conscious mind with formidable force, do not resist them. Do not think of your defects Develop positive virtues; then all the negative qualities will die of themselves. This is the right method." "Self is pure, eternal, unchanging, immortal, self-luminous, infinite and all-pervading."

It is easy to see that in addition to self-introspection and continual meditation we must practise humanism in our aily life in order to attain God-realization. Sri Swami Sivananda finds a living, almost tangible God within his heart of purity and love of humanity and universal brotherhood. Sri Sivanandaji might well be compared to an inexhaustible reservoir from which the life-force flows down perennially fertilizing man's mind and heart with ineffable richness of warm, noble sentiments of eternal bliss. His wisdom is infinite and his mental eye penetrates body and soul; before him a man stands mentally naked because the latter cannot conceal the secrets of his mind. His love of humanity is intensified in his miraculous power of spiritual-healing, in addition to his distinquished skill in medical treatment. He finds his joy in giving out what he has and in serving the public. He cannot be happy as long as his friends are distressed, and is not satisfied until general welfare of humanity is assured.

IDEAL SAINT

I know that the very foundation on which Sri Swamiji's great work of benevolence so brilliantly flourishes, enriching the life on earth, which is so full of thorns of fear and sorrow, with hopes and aspirations in abundance, had been laid firmly during those long years of continual meditation and hard thinking. Sri Sivanandaji's work is immortal and his love of humanity will live in each heart and mind of his followers, generation after generation, functioning as dynamically, if not more than as it does, for the betterment of the world, as well as for the uplift of universal spiritual life.

Sri Swamiji has perfected his personality through his long experience of Divine Life, and devotion and service of God and his fellow-men; his heart and mind are above hate, anger, jealousy, conflict, greed, lust for power and money, all kinds of prejudice, bigotry and dogmatism; eternal tranquillity and peace dwell within him, and he lives in the deep-rooted love of humanity, courageously fighting against

all evils of the world for protection of the good, the pure, the beautiful, the right and the just, according to the guiding spirit emanating from God in heaven. The Maharaj is a fearless man when duty calls him, and he is ready to sacrifice everything in his power for the rescue of a fallen man, either materially or morally, with his helping hands always extended to the distressed.

Smamiji carries the sunshine about him wherever he goes, and people who come in contact with the sage of the Himalayas unconsciously share his optimism to look on the bright side of life all the time. The buoyant spirit innate in him never fails to make other minds buoyant, magnifying the beauty of life infinitely and constantly. Worries and vexations disappear and joys and hopes take place at the approach of this great man of the Himalayas, who has realized the existence of God within his own Self. The mysteries of life and the universe are at long last solved by the realization of Self through the experience of Divine Life.

Nobody doubts that Shakespeare's *Hamlet*, John Milton's *Paradise Lost*, Pepy's *Diary*, Boswell's *Biography of Dr. Johnson* and many others will live as long as humanity continues on earth. The modern Siva of the Himalayas will equally live, reforming society, inspiring people, young and old, rich and poor, for the realization of higher and better values of life, enriching it with superior beauty and more harmonious justice, and endowing humanity with everlasting bliss, as long as his innumerable, invaluable books of immortality remain with the posterity.

May the Indian Prophet live long, so that his selfless endeavour to uplift the spiritual life of the entire world may bear fruit in the actual establishment of permanent peace in the world.

OUTPOURINGS OF A DEVOTEE

(A Letter from Sri S.D. Ramayandas)

[President, Divine Life Society, Ashford, England]

Immortal and Eternal Gurudev,

Salutations and prostrations.

I love thee. I feel deep within me the urge towards Divine Life. I want thee, my beloved Gurudev; there is none other to claim my love. Thou art my God, my Guru, my all. I want only thee, to merge myself in thee. Yet I know that it is not easy. The path is long and hard. But if I have thy love, and thee to guide me, then I am not afraid. I will go forward like a lion, and roar "Om Namah Sivanandaya" as I go. I will live the Divine Life and try to be worthy of thee, though it is difficult to imagine that anyone can be worthy of thee. Yet it must be so, or I would not be one of thy disciples. That is a position that I regard as being higher than any worldly position, however exalted it may be.

Thy post-card. When I held it in my hand after meditation, I felt thy love and thy power, despite the fact that many others had handled the post-card. I will not seek occult powers. I know that in a past incarnation I had them and early in this life, too. I want only thee, my Gurudev. Beloved of my soul, life has no meaning apart from thee and thy love. I will build a shrine for thee in the garden of my heart where I will adore thee and offer thee the incense of prayer and flowers of devotion. I will kindle the fire of Divine Life, and in it I will sacrifice my little personal self so that from the sacred ashest he real Self may rise. It is easy to write this, but it is very hard to deny self. I am thy disciple, and by thy grace I can overcome self and by the whip of my will *I will*.

YOGA OF SYNTHESIS

(*Sri Janaki Raman, B.A., LL.B., L.T.*)

"Some by meditation behold the Self in the self by the self, others by Sankhya, and others by the Yoga of Action. Others also, ignorant of this but having heard of it from others, worship. They also cross beyond death adhering to what they had heard." (*Gita*, Ch. XIII, Slokas 25-26)

Just as a bird requires two wings and a tail for its flight, the soaring Jiva also needs three supports. Karma and Bhakti are the two wings and Jnana the steering tail. Swami Sivananda preaches a synthesis of all the Yogas calculated for the speediest success of the Jiva in its attainment of God. He gives every aspirant his trident of spiritual diary, resolves for progress, and daily routine. With this trident, the aspirant impales every evil force within and marches boldly into the realms of spirituality. His clarion call is truth, non-injury and celibacy. His watchwords are serve, love, meditate, realize. His banner waves forth "adapt, adjust, accommodate, bear insult, bear injury."

He says: Get up at 4 a.m. It is the best time for prayer, the mind being fresh and bland and unobsessed by evil thoughts. Have an alarm time-piece. Have a bath or a wash. It braces the nerves and fills the body with new energy. Then sit in any comfortable Asana and meditate on any pleasing image of your Ishta Devata and repeat the Ishta Mantra for half an hour, gradually increasing the duration according to your convenience and capacity. Practise Seershasan, Sarvangasan, Paschimottasan and a few other Asans for fifteen minutes. Do twenty rounds of easy Pranayama. Study one chapter of the Gita with meaning or the *Isavasya Upanishad* or any other Upanishad.

During our daily activities, Swamiji asks us to practise unselfish love, patience, humility, courage, truth, purity, generosity and similar virtues. He asks us to do our duty well, be punctual and regular in our daily routine, and lead a simple, disciplined life. We are advised to take wholesome Sattwik food, avoid strong beverages, and be abstemious in eating, sleep and other types of bodily enjoyment.

In doing our respective duties, we are asked to consider ourselves as instruments in the hands of the Lord, give up the idea of doership, keep balance of mind, and act without egoism or expectation of fruits thereof. Swamiji always emphasizes on speaking truth, talking gently and kindly, not to vilify or back-bite others, not to hurt the feelings of other people, not to ruffle our mind with anger, jealousy or hatred. He instructs us to cultivate goodwill, fellowship, serve the suffering and the needy, have few requirements, do our own work ourselves, not to depend on others, and be liberal and charitable.

Some of the other points in Swamiji's Upadesha are: Observe silence of speech for two hours daily, and utilize that time in Japa and meditation.

Meditation should be done in a secluded place, preferably on a river-bank; if not, in a room set apart for that purpose, which should be decorated with the Lord's pictures and flowers, and kept always under lock and key.

Observe complete fast once a fortnight, preferably on Ekadasi days.

Do some exercise or take a brisk walk. Do Sankirtan with your family members for half an hour every evening.

Be regular in your study of scriptures and religious and philosophical literature in general. Reflect and cogitate upon the matter read.

Introspection and self-analysis must b

done before retiring to bed.

Observe celibacy. It is the wick to the lamp of wisdom, without which the flames of divine life will not be lit. Householders should lead a life of moderation and if they already have children, should observe Brahmacharya.

Without fail go to bed with the thought of the Lord in your mind.

Seek the guidance of a Sat Guru and follow his instructions faithfully.

Have definite principles of ethics and morality and stick to them in your daily life.

Always repeat the name of the Lord mentally even while you act.

Human birth is very difficult to attain. Hence try hard here and now to attain the highest purpose of life, Self-realization.

These principles, if adhered to, will lead one to the spiritual success undoubtedly.

DIVINITY PERSONIFIED

(Sri Vedanand Jha, M.A., Jamshedpur)

Numerous pens are set to portray the greatness of the great Yogi who baffles the intellect and defies the analysis of all. We have seen his myriads of pen-portraits drawn by individuals of different tastes, varying in tune and stress according to the individual characteristics of those who have tried to understand him. Let me put a picture in the stall, dear readers, to find my Master painted, but note it well, the Master is ever perfect and pure, and the imperfections are all but mine.

They start with his birth at Pattamadai, of parents pious and in surroundings holy. Nothing uncommon, for many are born, there, that way. True it is, I beheld once a dream, of Christ being born, as Sivananda the babe. A halo of light of variegated hues shone all round the fair, plump child. It sent me in raptures for days together, and I rejoice even now to remember afresh that unique experience. But this was a dream, not valid in waking state.

His innocent pranks as a child, his robust build, his keen aptitude to learn, are all good things. He learnt and played, and became a doctor, as many indeed do. His magazine *Ambrosia* started in his early 'twenties was a commendable thing, but others also would have done that. His going to Malaya, and setting up a good practice was nothing unusual, and many would have done that.

His real life started when he renounced his lucrative practice, and sought solace in the Atma within. That was like Buddha, Mahavir and others who shunned matter for the Spirit Transcendent. It was, however, only a preparation, for the perfection was yet to come. His trials were many and endurance great, but the price was little, for he has won the supreme victory. We have to forget about all that has been in the realm of matter to know what he is as he himself has done.

One may question that a prophet's life is an ideal one, an example, for others to follow from beginning till end. We have to focus our attention on Siva as he is. But we generally find that people fail to distinguish between the Kuppu that he was, and the Siva that he is. Kuppu was imperfect, and had to struggle hard to gain perfection, to be Siva the Supreme. Whom we study now is a different man, and not a man at that, but a God on earth, showing us all how everyone can achieve the highest goal of life.

And what do we say? He is a writer great, has an Ashram unique, is of physique imposing, runs the Society Divine. We talk of his followers in the world, of his synthetic Yoga, and his melodious Kirtan and the like. Writers are many, of voluminous books, and Ashrams abound in the land of Hind. Societies and Sanghas one

may count in thousands, but true followers of Siva are not many indeed. Even if they were, his spiritual stature would not increase, having already reached the peak of perfection.

We measure in terms of relations known, and stretch the intellect to say things fine. But how can the intellect reach his divine realm of bliss supreme and existence infinite? Intellect is frail, and sees but a corner of his majesty great. One would then say that being beyond words how can he be portrayed? All the attempts, to portray him must, in that case, fail.

It is rather true. The wisest of the wise, and simple like a child, loving with all the heart, and unconcerned like a rock, everything to all and yet belonging to none, near at hand, in the remotest corner of earth, and far removed indeed from us all, beyond virtue or vice, pleasure or pain, he cannot in words be expressed. True to the letter, indescribable he is. Like pointers but to the pole star, we can point out some great qualities that will rather indicate his personality for ever, but beyond qualities all he is. Neither this nor that in mundane terms, beyond particulars all, he ever rests. Visible and common to all that comes, and yet unknown, unseen, he ever remains. In peace and tumult, in action and silence, he is ever the same. Keeping a dual consciousness of Jagrat and Tureeya, he moves amidst us all, appearing not quite different from another saint and yet to some others just as a man of the world.

We may know only of his externalities, but if we are pure, devoted to God and truly love him, then by his grace we may get a glimpse of his spiritual majesty, his divine glory, ordinarily beyond empirical perception. If we are not on the spiritual path, if we believe only the visible to be true, if we cannot go beyond the senses, then to us Siva may be a fake. So to know the true Divine Power that sustains the world and us, whose glorious emblem Siva is, we have to try, in right earnest, to lead the spiritual path. Then indeed we will feel his benign flow of grace drawing us nearer the divine glow that his presence or memory can bestow.

Sincere seeker he beckons from far off lands, of alien tongues, to push them on inspire and encourage, in the Lord's mission. He fulfills their quest. To prayers he responds quickly, as if he had already known the trouble, and many will swear to the wonders done by him at many a place in times of stress. He is our true guide, friend and philosopher, who is ever eager to help us in every possible way, if only we make ourselves receptive to him. He knows our innermost cravings but will not allow us to go astray, keeping us on the right track through his letters, books, and direct, personal instructions.

He is a gift of God to mankind, who has been sent here to proclaim the hidden spiritual truth to bring solace to the suffering, and lead the seekers on the right path. He is the fulfilment of mankind's urge. Let us belittle not his mortal frame that houses all the noble qualities and a saintly mind vibrating with the will of the Lord. The silent speaker, the excellent renunciate, the most ideal devotee among the Lord's devotees, remote from all evils, yet his ways are mysterious like the Lord he represents. He never plans, does not care for popular conventions, never worries for the future, is not unduly elated and never mourns any loss. He is ever active but always serene and composed, full of sympathy and kindness for all but completely detached from everyone and everything, ever intent on serving others but himself having no mission to fulfil—such indeed is our Siva, a typical example of the Jeevanmukta personified.

YOGA-PRASHNOTTARI

(Answers by Sri Swami Sivananda)

[Questions by Rex Christiansen, New York]

Question: 1. You say that some have experienced Nirvikalpa Samadhi and that this is identical in all those who experience it, regardless of the route leading to destination.

(a) Is there any absolute criterion, or even a relative yardstick, or any way at all of knowing whereby I can myself know that I definitely am not in that state right now?

Answer: (a) An experience which admits of a higher possibility by giving rise to further aspirations and a sense of incompleteness is not the highest. From this you can judge in what state you are.

Q. (b) Is there any state of consciousness wherein someone else who is an advanced Yogi can know whether I am not in that state?

A. (b) An advanced Yogi by his intuition can know in what state another person of lower or higher experience is.

Q. (c) Is there any state of consciousness wherein a relatively intelligent, earnest, sincere seeker of Truth or aspirant can evaluate or judge or tell whether or not I am in that Nirvikalpa state?

A. (c) An ordinary man cannot generally know in what state of evolution another person is. But there are certain characteristics which a Self-realized person reveals, through which a kind of comprehension of his depths can be had.

Q. (d) I assume this point will probably be covered in (a), (b), (c). If not, I would like to apply (a), (b), (c), all three, not only to myself, but to yourself, and Aurobindo and Meher Baba and Ramakrishna. How can these three types of people discover the difference?

A. (d) He who has experienced the Supreme Being can know the why of all apparent differences. Others will find everything as a maze.

Q. (e) If you say it is only by experiencing it [which would not answer (a) and (c)], then how can one know when one does experience actually "great powerful experiences," etc., if it is the after-effect of such prolonged period of thirst-driven intensity, starting with visual imagery on the feet, eyes, costume of Krishna, etc., and ideal "hypnoidal" state that it isn't autohypnosis, perhaps a deeper, more total self-hypnosis, because of the infinitely greater intensity of the urge, the wantingness of it, the vividness of it, the total emotionalization of the "spiritual thirst" for it, the obliteration of all counter-suggestion through Vairagya, censorship of all-Vrittis, Samskarss, etc., (if you will pardon the parallel exactly as in a totalitarian country like Hitlerite Germany where all counter-propaganda had to be exterminated) for the hypnotic suggestion to take deep subconscious rootage, then the result is automatic, as any elementary hypnotist can say.

A. (e) The great spiritual realization is not self-hypnotism, even as waking up from dream is not an act of self-hypnotization. It is natural and real, and is never contradicted by any other experience. Is dream real, and is waking a self-hypnotization of the dreaming subject? Self-experience, in its highest significance, is Reality; not a passing hypnotic effect.

Q. (f) I don't doubt in the least that the moment I obliterate all counter-suggestion and galvanize, or allow myself to be self-whiplashed into total ultra-ultra-ultra-obsessional desire for Moksha, something terrific will happen, but how do I know it isn't merely the psychological re-crystal-

lization of my subconscious rather than the superconscious? If you say, because it is the superconscious and not the subconscious, and that hypnosis only touches the subconscious, then I ask that how do I know when the parallel is exact and total as far as prerequisites or total initial situation is concerned?

A. (f) Such doubts as this will not have any meaning when self-certainty dawns together with Self-experience. How do you know that your present thoughts in the waking condition are not the upsurge of the irrational unconscious? How does one know that one is sane and is awake? It is known through experience which is not in need of any other proof. All proofs proceed from this basic indubitableness. The doubtless and certain consciousness of all-completeness of oneself is the Reality.

Q. (g) How is it that Beethoven wrote his glorious music without Nirvikalpa Samadhi (please contradict me if I am wrong), Edison made his 10 basic epoch-making inventions without Nirvikalpa Samadhi (I assume this is right), Einstein had explored higher dimensionalities of thought in a revolutionary way without Nirvikalpa Samadhi? (I am under the impression this has never been done by any Yogi, i.e., a revolutionizing of basic concepts of the total structure of axioms such as Copernicus and Sir Isaac Newton and Darwin and Kapler and Descartes.)

A. (g) One in Nirvikalpa Samadhi is not interested in particularities, though his wisdom is all-full. To achieve success in the field of physical science, art, etc., Nirvikalpa-experience is not necessary, for the latter goes beyond all relativities. High inspiration and exceptionally gifted and brilliant intellect can achieve what the scientists, poets, etc., have done.

Q. (h) While I am under the impression that no advanced Yogi has ever achieved anything in the realm of m or contributed to progress outside of the realms of writing about high, abstract and introspectionist themes and inspiring a small handful to do likewise, I do not question for a moment their unutterable greatness of inward mystical attainment. but . . . . . .

A. (h) It is not correct to think that Yogins merely write but never do anything for human progress. The help that they give, the common man cannot understand, and man has no right to expect a specific form of help from the Yogins, for the Yogins do what is really good and not what is materially convenient to man.

Q. (i) How then do you regard the production of a seemingly supremely great book like Aurobindo's *Life Divine*, which almost nobody reads, almost nobody understands, or books like *Treatise on Cosmic Fire*, or Gurudev's books, all of which seem so totally unrelated to helping anybody individually or collectively, in a material sense?

A. (i) Books which deal with metaphysical subjects and which faithfully explain the goal of life and the method of attaining it are a great help to struggling humanity. Yogins write such books for the good of others, in the spiritual sense and even in a pragmatic sense. But they do something more, too; they give direct, invisible help.

Q. 2. You state "radiaesthesia measures only the life-activity or vitality of a person." I do not contradict you, but I do ask you to kindly explain your viewpoint on this observable fact, a fact which puzzles sceptical persons like me (unless you explain it as transference of my subconscious belief even when I am in zero-thought). A scientifically-minded scholar takes a 360° arc circle. He finds, on repeated experiments, under all kinds of weather conditions, observing all the

technical details of radiaesthesia, that with a simple pendulum it swings to 520 (almost 1½ times around near a maximum absolute of 540), and whenever he asks what is Rex Christian's absolute total "cosmic awareness," it always turns to 520 on different days, regardless of how I try to push it higher by concentration and will, and yet the moment anybody else's name is mentioned, it swings to a different number, always the same number. The scholar-experimentalist is Dr. MacDonald (Sherman Square Hotel, 71st St., New York City). I believe he has been to India. He has studied Manly P. Hall for 12 years. Dr. MacDonald thinks he has "blazed new trails" as he is trying—he thinks successfully—to measure "Karmic debt," "number of reincarnations," by this simple radiaesthesia procedure. If he is wrong, you would ethically help to prevent disillusionment of great many people by informing him. He might say but he is only trying it; then you'd have to explain why "it cannot give a clue to the entire personality or the Divine." Why shouldn't the totality of all vibrations be responsive in this etheric, rhythmic universe? (If you haven't seen it, you may be interested in browsing through the astonishingly scientific and comprehensive files of the British Society of Dowsers Journal, *Radiao-Perception*.)

Q. 2. Man-made physical contrivances cannot record the Divine Presence in man. They may, at best, be useful to measure the electrical vibrations of brain-impulses or vital energies of a person. The number of reincarnations through which a person has passed through cannot be given by the contraption, for they are determined by a superphysical law. It may be possible to know that there is a residuum of Karma (subconscious totality of past impressions) in a person, when the instrument works with electric and radio-active forces, but the exact nature of this Karma cannot be known in this way. The Divine Principle in the entire personality of a man cannot be subjected to physical forces, and so it cannot be measured or determined. Everything bears a specific relation to every other thing in the universe and this relation defines the constitution of a thing. As the cosmic relations of an individual cannot be known through an instrument involved in such relations, the psychic universe and its secrets are not open to the knowledge gained through instruments.

Q. 3. If I am not in Nirvikalpa awareness then why is it that I seem to think I have infinitely greater *insights, ideals, cosmic ambitions, inner fire of Spirit, high motivations, genuine validities, dynamisms, etc*, than many who have been great sages of Nirvikalpa experience, or is this a total illusion on my part? (I am certainly letting myself on the spot wide open for a terrific whack at my "ego," am I not ?)

A. 3. The state of Nirvikalpa is different from world-consciousness and 'I'-consciousness, and one who has this relativistic sense has yet to proceed further.

Q. 4. Why do the writings of some Yogins on world unity, etc., seem so utterly without a speck of imagination, creative penetration, straightjacketed in an intellectual trap without a dash of fire, a splash of supercosmic "solutions" or suggestions of any insights other than what an intellectual might portray I am at the moment referring to Sri Aurobindo's writings on world problems only, not to his Yoga which I am not competent to judge.

A. 4. Often insight is expressed through the intellect. Sometimes it is expressed as inspiration. Such expressions do not detract from the dignity of insight. Where such expressions turn out to be a failure in subsequent events or common

practical experience, they may be taken as not proceeding from insight.

Q. 5. If Meher Baba (or anybody else in like position) is in Nirvikalpa Samadhi, why is it that they seem so lacking in judgment, imagination, psychological insight (e g., to have a dozen big articles ridiculing him as a clown in a newspaper with 8 million circulation without any rectification, and this from a paper that has an outstanding record in reporting great scientific achievements with objectivity). Why does so many things these Nirvikalpic Masters do seem so lacking in something or other? (Is it merely projecting of our own imperfection, while they are really "perfect"?)

A. 5. While not specifically answering your question on Meher Baba, I should say that a sage should not be ordinarily judged by man, and man's opinions do not in any way affect a sage. A sage has no defects, and he who has defects has yet to become a sage.

Q. 6. In America they laugh at the idea of an " Avatar " meeting with an auto-accident. Is America wrong? Is the Avatar right in saying it is the Divine Will, and in broadcasting wide the certainty of the evil prophecy of a "great coming tragedy"?

A. 6. The Avatara does not prophesy any evil, merely. If a person is an Avatara of God, he will certainly do good to the world. But one must be cautious about people who pass for Avataras through conceit and ostentation, or unrealistic predictions. But Avatara, as such, is a fact of Divine Will, and this cannot be denied. The Avataras can foresee the good as well as the evil that is to befall man.

Q. 7. Just check by code what you wish me to meditate on:

1. Visual images of Avataras
2. Abstract qualities of Brahman
3. Spiritual Themes :—

a. Soul-mind-brain unity
b. Direct knowledge
c. Esoteric psychology
d. Practical helpfulness to others
e. Co-ordinated purpose
f. Methods of Spiritual Healing
g. Psychic integration
h. Cosmic self-identification
i. Discipleship
j. Discipline
k. Leadership (Cosmic) or Guruhood
l. Generalship (spiritual)
m. Hierarchy
n. Pitfalls on the Path
o. Purity of purpose
p. Self-questioning
q. New rhythms of vibration
r. Practical occultism
s. Astral travel
t. Symbolic images, (as being lens for Spiritual Sun)
u. Vedantic parables
v. ,, Sacred Books exegesis
w. Epistemology or Theogony
x. Perspective
y. Silence
z. Deterrents to spiritual efficiency
z-1. How to avoid mediocrity in meditation

I could extend this list by 10,000 but I do not know where to begin.

A. 7. You can meditate on those ideas which expand your consciousness and bring peace to you, e.g., transcendental qualities of Brahman, spiritual themes, Wisdom, Light, Cosmic self-identification, Silence, etc., but better to have a definite, single object or symbol or subjective thought for meditation which should be adhered to until perfection in it is achieved.

Q. 8. If I were "self-gurued" entirely, how in the world would I decide which foot of the centipede moves first?

A. 8. You should not be "self-gurued"; you should be guided by an experienced saint, if you wish to attain quick success.

Q. 9. How can I avoid mediocrity in meditation?

A. 9. You can avoid mediocrity in meditation by intensifying concentration and elevating the jurisdiction of the object of concentration.

Q. 10. Awaiting further instructions, this is the method I have been using as for Swadhyaya: reading out to others emphatically and rapidly and also with non-singsong dramatic intonations from various parts of Aurobindo's *Life Divine*. (Not that I approve of the book entirely, but this is the only thing I have available besides one or two of your books that don't seem to lend themselves to this type of treatment.)

A. 10. There is no harm in your practising loud reading of spiritual themes. You can continue it as long as it does not become to you a hindrance in the progress towards higher ideals, or a piece of flourish. Swadhyaya, however, means self-study, for one's own sake.

Q. (a) What net-benefit or good can come out of doing this?

A. (a) This can bring about a certain amount of fixity of thought.

Q. (b) Is 99% of this "meditation" (if this book-reading is meant as such) not on God directly?

A. (b) You should fix your attention on God (on a symbol or idea) exclusively to yourself, if God-realization is your aim; if you wish to achieve mere concentration of mind or enlightenment, you can take up any method for this purpose such as Swadhyaya.

Q. (c) Have you any powerful forms of meditation to suggest.

A. (c) Please refer to answer No. 7. I shall write to you about further things when you require them.

Q. (d) What is the *most powerful form of all*? (I shall come back to you for an answer to *10-f*. That interests me.)

A. (d) If you have been properly initiated, you can take that type of meditation to be the most suitable of all.

Q. (e) Is creative thinking for strategic achievements to benefit the human race less potent, in inward integration, than the types of spiritual or Yogic meditation?

A. (e) Spiritual or Yogic meditation is more potent in bringing about inward and outward integration than any other form of concentration.

Q. (f) Exactly what is the "essential" in an essential point of awareness per time-interval in continuity of meditative experience?

A. (f) The essential in a point of awareness in continuous meditation is non-oscillation and steadfastness of awareness.

Q. (g) If I read out loud Aurobindo's whole book a thousand times over, successively, minus all distractions, what would happen (assuming I read it with my super-passionate earnestness)?

A. (g) If you read a highly spiritual work many times your thoughts will be spiritualized and spiritual ideas will be generated in your mind continuously. This would be a great aid to direct meditation.

Q. 11. What nuclear seed-concepts should I concentrate on?

A. 11. You can concentrate on the nuclear seed-concept of the omnipresence of Self-Consciousness or Cosmic Consciousnes.

Q. 12. What exactly should be the vision of my immediate unfoldment? What will be the practical outcome? What will be the quality of the experience?

A. 12. You will know this when you actually experience the Truth. The outcome of Self-unfoldment is absolute freedom. Its quality is absoluteness in every way.

Q. 13. I have a list of fifty Rishis in India. What series of questions would be the most vitally valuable ones to ask them?

A. 13. The questions which you put depend on the state of mind in which you are at the particular moment.

Q. 14. Does Nirvikalpa Samadhi imply omniscience on total clairvoyance at will ?

A 14. Nirvikalpa Samadhi implies omniscience; clairvoyance etc., are included in it.

Q. 15. If, as you say rightly, what is one man's virtue is another man's vice, what is virtue or vice in one place is the opposite elsewhere, and *vice versa*—as in the Fuji Islands it is ethically right to murder one's parents (at their own request often or even without) as they believe the parents then have vigour in heaven—is the concept of the "Moral Absolutes," on which Moral Rearmament is based, a fallacy, a falsehood ?

A. 15. The moral law is not absolute in the sense that it changes according to conditions of feeling and consciousness. But its basic perspective is universal. An act which would frustrate the purpose set by Nature is against the moral law, and it is liable to be punished by the eternal law or universal justice.

Q. 16. Someone tries to tell me that Nirvikalpa Samadhi is, to quote, "only a strange nerve-condition accompanied by paralysis of the critical faculties." What should I reply, if anything ?

A. 16. It is useless to convince a person about the validity of Nirvikalpa Samadhi when he cannot understand it. Logical arguments may be advanced, but a rank sceptic has to evolve further to be alive to this truth. The philosophical implications and mystic singnifications of experience must be studied well before one can attempt to answer such sceptics.

Q. 17. I understand the biggest mistake an aspirant often makes is to falsely identify lower Samadhi with higher or highest Samadhi, but how can a man who makes such a mistake guard himself against it ?

A. 17. When one rises to the state of Samadhi, he does not make the mistake of doubting as to whether it is lower, or higher or highest. He knows what it is without doubt, quite naturally.

Q. 18. Is my "rare capacity" you speak of to penetrate or perceive Truth "directly" a Karmic thing, which explains why others don't have it, or is it possible for anybody to get it by Tapas ?

A. 18. Anybody can, through proper spiritual discipline, get at the rare capacity to know.

Q. 19. If all the men around you, all of them, or even just a few, do not become great, in spite of the extraordinarily potent leadership, inspired stimulus, morale, obedience, that you indoctrinate them with, is it because of Karmic hurdles that even super-Guruhood is powerless to transcend ? Is that your point ?

A. 19. A Guru can work wonders in the disciples when necessity arises. But he generally allows the Karmas to work and does not interfere with them.

Q. 20. Why do you say it would be "harmful" to teach Vedanta to masses (last para of *Ananda Gita*) ? Why ? Isn't it a totally good thing for all ? Do you believe it is impossible to operate through a degree of motivational dynamics to arouse in them a total thirst for the purest, the highest ?

A. 20. Unripe masses will not only not understand but misunderstand and

misuse Vedanta, if it is taught to them. This may lead to their own downfall.

Q. 21. After one of the most complicated series of dialectics in *Life Divine*, Aurobindo finally concludes with a straight face : "And all these explanations explain nothing." Is there any point, then, any real benefit, in following through the thin thread of this tapestry ?

A. 21. In the "ultimate" sense, words do not explain Truth. But they give a hint by which one can know Truth directly in experience. Words have a relative value and they must be made use of, though they do not constitute our real aim. Relative obstructions to the knowlege of Truth can be removed through relative means, and thus the absolute Truth can be realized.

Q. 22. Here are three meditations of mine : (a) I took the five volumes of Meher Baba's *Discourses*, summed up total continuity of thought, every particle, without variation, but in concentrate ratio of 10 pages of his to 1 page resume of mine, which he called "mathematically exact wisdom"; (b) wrote a 700-page book *Love Can Change World* after having referred to excerpts of insights of great sages, saints and seers, on highest meanings of love, etc ; (c) tried to write novel in youth in the theme "If Jesus Lived Right Now" and also wrote a book on "If Gandhi Came to America." All these in distant past. Have you got something much more powerful for me to meditate on than these experiments ?

A. 22. Your methods of meditation can be helpful. They can be improved upon by gradual integration of the thoughts and by finally centering the integrated thoughts in itself, i.e., in objectless, self-contemplation as the Limitless One.

Q. 23. I note that the great Goethe says the exact opposite of what you say: *"Wie kann mann sich sebst kennen lernen ? Durch Betrachten niemals."* "How can one learn to know oneself. By meditation, never." How can one avoid the horrible, ludicrous pseudosity that he must have had in mind ?

A. 23. By meditation the highest essence of man can be known. All the effects, also, can be known through deep meditation. But this is an extraordinary method, and cannot be prescribed as a general means of knowing for all.

Q. 24. Would I appreciate total list of all alliteratives or acrostics or special formulas you may have like "Datta Daya Dama—D.D.D."

A. 24. For special formulas, I am sending you a copy of the book *First Lessons in Vedanta* in which you will find on pages xv to xxviii some good aids for remembrance in meditation.

Q. 25. Besides the advice you give to Mokshapriya on the last page of *Ananda Gita*, is there *anything else* you want me to do in the next 50 years ?

A. 25. Help yourself and help others in spiritual regeneration and experience. This is the way to true happiness and final blessedness. Remember God and do the right.

MIND-TREE

Mind is compared to a tree.
Ahankar, the little 'I' is the seed.
Intellect is the sprout.
Sankalpas, thoughts, are the branches.
Cut this tree with the axe of wisdom.
Daily chop off the branches of the mind-tree.
Eventually destroy the tree and its root completely,
And attain freedom and eternal bliss.

—*Sivananda*

PHILOSOPHER-REALIST

(Sri Swami Chidananda, Sivanandanagar)

Philosophy a writer once defined as the conversation carried on by the great minds across the continents over and above the head of the teeming multitudes. This, in fact, it is. The multitudes, therefore, almost entirely miss philosophy altogether. Thus one finds that serious metaphysics and deep research into questions of eternal reality shine as ornaments to the cultural structure of the race but fail to reach down and redeem the 'common man.' They are only treasured as precious heritage. Historically we see how the mastermind of the great Vyasa was led ultimately to feel the inadequacy of the classic Vedas and abstruse Brahmasutras for the task of universal enlightenment. The Brahmasutras left the masses untouched. The thousand and one defects, deficiencies and incapacities of the ordinary individual had to be considered if philosophy had to become a tangible force for transformation and redemption. A vision of frank realism could alone evaluate the true need of average humanity and labour to fulfil it. Vyasa had it, and did his work through the vast Puranic literature. It was a tremendous labour of love, and out of it the Gita stands a monument of extreme realism and human understanding. This explains why the Gita has continued down to this day as a tremendous force and influence throughout India.

It is precisely this intensely realistic attitude of Swami Sivananda that has rendered him peculiarly the inspirer and spiritual awakener of thousands of people literally throughout the world. When the first inkings of his Mission stirred in his bosom one third of a century ago, the subtle lure of the hoary Himalayas and the holy Ganges drew him irresistibly to the northern reaches of Bharatavarsha. Shedding off with impatience the irksome folds of the mantle of secular life, the spiritual seeker, Kuppu Swami, repaired forthwith to that holy region sanctified by the sages and the seers of yore, to plunge himself into rigorous austerity and Sadhana. That was to prepare the ground for the dynamic work which was to be turned out in the later years.

PHILOSOPHY AND REALISM

More than two decades ago Swamiji commenced the task of systematically awakening up the entire nation, and, within recent years, has stirred up the people of the land from end to end to bestir themselves in the spiritual path.

Through his powerful writings, filled with the force of his spiritual personality, he has created in everyone a keen thirst for divine life. He has made them realize the supreme importance of human birth and its real, lofty purpose. He has thrilled the people by presenting vividly to their vision the glorious goal and realization that is their very birthright. He has sacrificed his whole life for the work of inspiring mankind and making people do practical spiritual Sadhana. He is the man for the multitude, and the multitude constitutes the ninety-nine per cent of mankind.

VALUE TO THE SEEKER

Swami Sivananda is a Kevala Adwaitin and his philosophy is one that asserts the absolute falsity of all changing phenomena whilst regarding the Supreme alone as the only real entity. But the unique combination of the philosophy and the intense realism that exemplifies in himself has given him a wonderful insight into the practical difficulties of the struggling man. This has been the factor to decide his posi-

tion in and his value to mankind today. For, he is not a mere inspirer alone. He awakens and inspires and, in addition, works unceasingly in guiding the aspirants throughout their Sadhana, keeping a close watch over their progress, pointing out and removing the numerous obstacles that beset them on the path. He suggests to them methods to combat and overcome difficulties that are personal and peculiar to each individual temperament, constantly heartening them up during their failures, acting as a hope in their despair, and consolation, encouragement and strength in the inevitable setbacks and disappointments during their upward march.

The exuberant genius of many a saint of the past had been a fount of inspiration to many. They inspired many but stopped with that. They lit up a flame in the hearts they touched. In Swami Sivananda the world has one who is not content with lighting the flame alone. He has lit up the flame of spirituality and aspiration in countless hearts, and having done this, he feeds the lamp to keep the flame alive, guards and protects the flame from adverse winds and trims carefully the wick, when the need does arise. He has an unerring eye for inescapable facts. Too well does he know the limitations, weaknesses and the handicaps of the average aspirant struggling for the attainment of Truth.

COMPREHENSIVE VIEW

In seeking to make everyone strive for the attainment of the life's goal, Swami Sivanandaji leaves aside no aspect of their life as constituted today. He takes into consideration all the above factors, and this it is that has resulted in his carrying on his awakening message so very effectively and successfuly. He takes the typical man of today as he is. He does not segregate the individual from his domestic, social, professional and economic setting. He does not address his precepts to him as an isolated entity. No, for this would mean preaching to a special class because such whole-timed, isolated ones, form only a small and distinct group. For this group he sets aside always a separate set of instructions that invariably finds a place in his voluminous writings. They appear under the titles such as 'Special Instructions,' 'Advice to Aspirants,' or 'To Whole-timed Sadhaks' etc. The purpose of this modern awakener-guide is to reach one and all.

To this end he sets about emphasizing the fundamental unity of mankind, sifting the non-essential values of life and religion, and bringing to light the essential, underlying unity of approach, diverse creeds and beliefs of the world. The spot by the side of the holy Ganges near Rishikesh, the fascination of the sacred atmosphere of which charmed and held him firm from the day he set foot thereon, there buded and blossomed forth the flower of his spiritual austerity in the shape of the Divine Life Society, synthesizing all creeds and Sadhanas for a united onward march towards the fulfilment of life's supreme purpose. Through *The Divine Life*, the voice of this all-embracing institution, Swamiji is consistently spreading the message of tolerance, truth, purity and loving service, throughout the land.

The triple-vows of Ahimsa, Satya and Brahmacharya he has placed before us as the key to the attainment of Divine Life in and through the world. How comprehensive and all-inclusive he has sought to make his message will be apparent the moment one considers the range of his teaching. He directly addresses the aspirants making no distinction of race and religion. European or Indian, Hindu or Christian, Muslim or Parsi, are all equal as

aspirants in the spiritual path, and as such is his approach towards them. He is in the midst of them all through his writings. He freely mingles with them all through his books. He says: "Man cannot ignore any aspect of his being. He has in himself all the aspects—intellectual, emotional, occult and active. It is the Yoga of synthesis, the integral development of all the above aspects that is best suited to the modern age. Keep one Sadhana as the axis and combine all the others as harmonious auxiliaries to it." It is through synthetic practice of religion that he would have us attain the goal of life.

RATIONAL ADJUSTMENT

The ultimate findings of philosophy, the fundamental truths of religion and spiritual life are constant and invariable. They are the same today as they were centuries ago. But external conditions have altered a great deal. Man, his outlook on life and the quality of his receptivity to higher ideas and ideals, have vastly changed with the passage of time. The ancient ideal was for the seekers to devoutly approach the sage. But today the characteristic of life is commercial and the economy of society is money-economy. In the day-long struggle for bread, man does not find time even to care for the health and culture of his own physical body. Much less has he time to approach men of God, sit at their feet and imbibe spiritual truths by years of close association and service. Therefore, today the man of spirit approaches the struggling seeker, adopting methods and media current in his social structure and pattern of life. Hence we see this monk and philosopher rise from his austere meditation, descend from the heights of abstruse philosophy down into the plains of facts and realities.

Here he finds himself faced with a task more difficult and is compelled to contend with forces more formidable than his predecessors of yore. The encroachment of purely materialistic ideas and ideals from outside has vitiated and clouded the culture of the land. The sons and daughters of the soil have broken away from the spiritual moorings and in many cases turned actively antagonistic to spiritual values. They are sceptic towards religion. Thus the dual task of combating the anti-spiritual forces that are deep-rooted in the present-day humanity and then leading them on the spiritual path, of converting and redeeming them, has come to his share. Fully conscious of the state of affairs and unshakably convinced of the psychological law that the positive must and does overcome the negative, Swami Sivanandaji untiringly strives to keep up a constant battery of spiritual ideas, to break down the citadel of irreligion and scepticism. He has flooded the land with a powerful flow of spiritual ideas whose force has been slowly, yet surely, uprooting the evils of the modern age from the minds of the masses and bringing back to them a realization of the paramount duty of life and urgent necessity for practical spiritual Sadhana.

His message has reached man in every walk of his life. His call has gone home to the student, housewife, householder, retired man and even the brother-monk. He has his admonition for the teacher, the doctor, the lawyer, the businessman and for ladies and children even. Thus into forests and cities, into homes and offices, into hospitals and court-rooms, his voice enters and awakens a note of ready response. The nation today has come to look upon him as a guide, philo-

sopher and friend, who, for all his depths of metaphysics, has, for humanity's sake, the practical end ever in view in all that he says, does and teaches. He is a gem in the forehead of the Himalayas, of Mother India.

DIVINE GIFT TO THE OCCIDENT

(Sri Hella-Heller, Treibach)

There has once been a time when the Orient was generally thought of as a sort of hotbed for saints and prophets, but also the fountainhead of lofty philosophical and ethical perception, the radiating centre of illumination and wisdom. The great changes our century is undergoing have altered that conception of old, and nowadays, when thinking of the sacred Orient, most western people would imagine oil derricks and pipelines only.

The general practice of the spiritual teachers of the East to live secluded in forests and caves, unknown to the world at large but to a few devoted disciples and followers in their own country, now calls for a change in order that our harassed world may not be drowned completely by the negative influences prevalent in this decisive age.

The inherent balance of the hidden forces has put forth a phenomenon unheard of up till now, a towering saint nourished to his greatness by one of the most ancient mystical doctrines emerging from the meditation-caves of the majestic Himalayas and recalling the blind crowds of humanity to the real values and the true goal of existence by means of the most modern devices of publicity. The time has now come where a spiritual teacher must needs be of international competence to impose the distracting tendencies and counterbalance them. Haste, noise and turmoil have disturbed and partly destroyed the subtle sensitiveness of man, so that spiritual influences can reach but an infinitesimal part of humanity and even a saint has to take recourse to the modern means of communication such as books, discs, broadcasting, television and other devices, to reach the hearts of the erring souls.

A teaching once kept secret and imparted only to the spiritual aristocracy is laid open, and anyone who feels attracted would be welcome to join the flock which is tired of the wholly externalized life of today and aspires to freedom. With a few exceptions amongst highly educated people there has nobody been in the rank and file of the West who ever knew anything about Indian philosophy Owing to the abundant dissemination of his books, our Gurudev has made known the sublime, eternal truth to a vast range of people throughout the world who, without his grace, would never have heard the solace-giving gospel.

Our Gurudev does not screen himself behind ceremonies and guards. Anyone who wants his company would be kindly admitted and blessed by his infinite benevolence and guidance. Anyone of us must try to realize what a God-sent gift was given to us with the appearance of Gurudev to whom we may turn in our uncertainty and anxiety. Fancy the misery if he had not come to us, if he had remained in his solitudes, and then there would be nobody to show us in the West a way out of our predicament. We must be grateful to our fate which gave us the life just at the period when our world has been blessed with his holy presence. May God preserve him still for many years to come !

MESSENGER OF DIVINE LOVE

(Sri Swami Shantananda, Delhi)

It was just after dusk. That evening there were many visitors at our beloved Father's Kutia. One by one, when everyone had left, each laden with books, Prasad, and even with Japa Malas, our kind Master asked us to assemble for evening meals which got delayed that day due to the great rush of visitors. Three of us had our usual meals at his holy feet. After the meals were over, turning towards my humble self, he said, "You need not go up again as you will have to come down to attend Satsang." He added: "I think you wish to go for meditation. You may go to the Ganges bank and sit there (pointing towards the nearest Ghat)."

How magnanimously he loves and with what depth he understands his disciples. As I stepped along, I remembered his precious words: "Sit and pray. Prayer must be combined with utmost purity and faith. Pray fervently from the bottom of your heart. The aspirant will have to travel alone in the dark during meditation but the light of faith and the grace of the Guru will guide him. The strength of devotion will sustain him."

There I sat, on a block of stone by the holy river Ganges, in an atmosphere calm and soothing, made solemn all the more after the last sun-beams had said "goodbye" and dusk crept in, enshrowded in divinity. Before I was put to a state of silence and bliss, I said: "O thou Mother Ganges! I bow to thee. Thou teacheth me the spirit of selflessness in doing good to others, expecting no reward, whatsoever, purifying even the filth they throw into thee!" Such exactly is the nature of our beloved Master. In that divine tenor has he tuned us, Sannyasins initiated by him, his humble children, with unshakable faith in him!

I knew not how time passed in that blissful state. As I got up, the last echo of the divine melody of the following lines from the holy Gita still rang in my heart:

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥

Swamiji, my beloved Father, this is exactly thy tune in thy beckonings to the afflicted ones, I thought. True, there are ordinary psychiatrists who understand a mentally afflicted patient and treat him. But can they afford to have an innate interest in us, selflessly? Can they love us so devotedly and spiritually? Can they bring about such lasting relief? Keeping awake at nights, Swamiji prays sincerely and silently for us. But people know not the greatness and divinity of his service. He cures us of our real disease of ignorance. What does it matter to him even if people express no gratefulness to him!

Great is the ignorance of this materialistic age. Some approach saints with a doubtful, critically poisonous mind. They know not what and how much they miss. What of that to our Master! He possesses a large heart. He is so full of oneness. Does the rainbow look anything but uniquely beautiful with all its seven different colours? Similarly, our Master, Swami Sivananda, seeth unity in diversity. He owns up even the ignorant and the ungrateful and he does it with love that knows no bounds. In so many cases we find off go the doubts of the sceptics, and, lo! they, too, own up Swami Sivananda and start adoring him.

"Samskaras are hard to be rubbed off! They crop up again and again every

moment," saying thus Swamiji would forgive someone whom others may consider a "great culprit." Such a personification of love and forgiveness is Saint Sivananda!

At the present age, when each one is vying with the other in ungratefulness and selfishness, who can teach us divine love so selflessly and effectively than Swami Sivananda? Are we not fortunate to have been blessed thus with a divine messenger of love and peace? He guides us from darkness to light, saves us from a terrible fall into the deep ditch of materialism, lifts others up from a fallen state, carefully heals up all wounds with the warmth of his selfless, divine love. We have not merely to watch and stare agape at Saint Sivananda on his physical face. That manner is not so fine, rather too external. Whatever he uttereth, let us listen through our hearts with faith and devotion. If we practise his teachings there is achievement glorious, the greatness of which is immeasurable indeed. His fundamental tenets are: "Be good and do good. Serve, love, give, purify, meditate and realize." Herein is contained the quintessence of all the scriptures beautifully laid out in a graduated way.

Swamiji's teachings are immortal. They will for ever continue to inspire and guide spiritual seekers all over the world. The merciful Lord has been graciously kind to have sent his chosen messenger of truth and love to guide the destinies of mankind and bring peace and solace to the afflicted, light to those who grope in the dark, faith in those who are sceptical, strength to the weak, hope to the despondent, and happiness to the grief-sticken.

IDEALS OF THE DIVINE LIFE SOCIETY

(Sri Pat Pearson, Johannesberg)

I must confess to being extremely interested in spiritual things and if you are prepared to listen to me, I propose to describe to you a method of self-analysis which accords well with our present-day scientific outlook on the world. Its method of approach is both psychological and philosophical. It can be practised by anyone at any time. The labourer and the intellectual can benefit.

Browning in his poem *Paracelsus* says:—

"Truth lies within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all
Where Truth abides in fullness; and to know
Rather consists in opening out a way
Whence the imprisoning splendour may escape,
Than in effecting entry for a light
Supposed to be without."

Having made a statement that the real Truth, or the essence of ourselves, is within and not without ourselves, our analytical mind will immediately retort: "But whereabouts in our body is it to be found? How can we identify it?" It cannot be found by searching the physical body for the simple reason that our five senses are totally inadequate instruments for the job. It exists, but can only be discovered by the use of our mental faculties. The mind must be trained.

Again, I would ask you not to merely accept my statements as dogma but ponder awhile. When we say "I," do we mean the physical self? To which part of our body do we refer? Objectify the body as

though it were a stranger's and lay it on the mental dissecting table for dismemberment; examine it piece by piece. It becomes impossible to associate one's consciousness with one particular organ of the body. When we reflect upon the physical body as we are now doing, we unconsciously imply something in the background behind the body; something that is the body's witness and is definitely aware of it.

I mentioned previously that I believe there is a method of our becoming aware of this inner knowledge, this Truth which lies within us. Let us call it the Spirit. One can realize the Spirit by practising self-enquiry, by effecting concentration and by meditation. There must however be a real, earnest desire to find an answer to the question "Who am I?"

But of what use is it to sit in a corner and concentrate our thoughts only to find that our mind is like a city telephone exchange at its busiest period; to find that the mind is busy seeking solutions to work-a-day problems, engrossed in the large and the petty things with which our material existence is associated. It is obviously of no use because the pertinent question : "Who am I ?" becomes but one of the many bubbles in the cauldron of the mind.

The mind must be disciplined and this in turn cannot be achieved overnight. We must first of all try to eliminate worry: worry about money matters, worry about people, in fact worry about anything material. And how, might you ask does one set about this task? By an earnest striving to develop an ideal life of peace. By becoming aware of and then subduing suspicion, prejudice, envy, jealousy, selfishness and greed of power and possessions. Aim at achieving a true perspective of life and remember that the pleasure derived from worldly objects is temporary and hence illusory. The fount of joy and bliss is within yourself. Start now to watch your mind and thoughts. Use the mind as a filter and do not allow any useless thought to enter the mind. It is truly amazing how effective that filter can become with a little practice and experience. By this means we have a clearing out of the rubbish that clutters up our mind and room is left for us to concentrate and meditate. We begin to understand ourselves, our feelings and our emotions. This enables us then to understand others and in trying to understand others we understand ourselves much better.

Out of man's efforts to comprehend his real self have arisen all the religions, both great and small, many philosophical systems and a few sciences.

By practising self-analysis we begin to realize that this Spirit within us is something separate from the matter in which we dwell.

I have taken this quotation from the commentary on the Bhagavad Gita by Krishna Prem : "The true Knowledge is to be found within the Self; that knowledge obtained from books and hearsay is not real and lasting knowledge. The first manifestation of this inner Knowledge comes with the perception that within the self is That which is immortal. Unless the core of man's being is rooted in something immortal there can be no ultimate value in his life, since in the end all will be swallowed up in universal Death."

The spiritual spark lies latent in all of us, but needs to be awakened

The foregoing explains how by this quest of self-enquiry it is possible to be aware of the Divinity within us. It is absolutely imperative that to retain this awareness of the Divinity within we must

live a healthy, pure and useful life in this world; otherwise the mirror of our mind becomes clouded with impure thoughts. We must aspire to live a divine life. Be good; do good. This is life divine.

You might ask that since this desire to lead a divine life involves the individual only, is there any point in taking an interest in any group or society? Certainly not if you are quite sure of your ground. But, a word of warning, the path is arduous and beset with difficulties. A group of mountaineers consists usually of highly skilled individuals, but for their own well-being they resort to roping themselves together. By this means the team safeguards the individual. The Divine Life Society exists to *serve* the individual who yearns for divine knowledge.

The Society itself is new by comparison with the more familiar religions. It owes its origin to the genius and inspiration of Swami Sivananda. The headquarters of the Society is at Rishikesh which is situated at the foothills of the Himalayas. Since its inception some 20 years ago, it has grown into a universal movement and now has some 300 branches, to be found in practically every country of the world.

The essence of this Society's teachings is not new; in fact the principles of Self-realization have been practised almost since the origin of man. The presentation of these doctrines is unique in that it is practical and has a dynamic effect on the thinking man. These teachings impart to the seeker the fundamental knowledge of his inner nature. The student is led along a practical path of inward spiritual unfoldment and self-culture. He learns the science of the Self, and step by step is guided to the ultimate goal of divine perfection. The Society's laboratory is the human personality itself.

Sivananda's creed is that Truth is universal. He has declared in unmistakable terms that Truth can be realized through a diligent practice of the methods prescribed by any religion and by any of the Yogas. He seeks not to abolish the variety in religions nor to unify all mankind under the banner of a Universal Religion. He sees the need for diversity to suit individual minds and differences in mental equipment and stage of evolution of each person. He points out that all the religions have the same Truth as their base, as their prop and as their goal.

The tenets of this Society embody the inner teachings of all scriptures and of all saints and sages and serve to remind the followers of all the religions, of the ethical bases of the religion they profess.

The Society is conducted in a manner such that every person is free to express one's talents, pursue one's aspirations, grow in goodness and to serve one another. It recognizes the infinite diversity of men's minds and, therefore, exalts adaptability, forbearance and understanding as the greatest among virtues. Everyone has a head, a heart and hands: everyone thinks, feels and acts. In some, one aspect is predominant and in others, another. These tastes and talents are the tools for attaining divine life.

Divine life is not a one day a week creed or a one meeting a week method to salvation. It is a religion of the heart and is not designed primarily for the monopoly of monks or for the concern of the cave-dwellers. It is for all. It tells each one of us how to transform our daily life into divine life and how through regular fruitful, dynamic, activity everyone can expand the heart to enable it to hold and to be filled with divinity.

LIGHT FROM THE EAST

(Sri Barbara Mayer, West Germany)

Swami Sivananda's message is suitable to all the peoples of the world, to all those who desire peace and wish to free themselves from fear and other vexing problems of life.

Well-known in the East and the West alike, Swami Sivananda has faithful disciples, listeners, worshippers and followers, practically all over the world. He is a practical Yogi, and is capable of giving advice in almost all the fields of life. He is able to tackle every kind of problem which we have to face. His books are unique, and they are universally acclaimed as true guiding agents.

Swami Sivananda has done a great deal in rescuing Yoga from misunderstanding and misinterpretation. He deserves commendation, for he has extended the knowledge of Yoga to all peoples of the world, irrespective of religion, nationality, or any other distinction, whatsoever. It is for us to make best use of the teachings of Yoga given by Swamiji, for our mental and spiritual health, as well as physical well-being.

Anyone who has had the good fortune of reading the works of Swami Sivananda has drunk from the fountain-source of living truths, and if one has practised even a bit of his teachings, one may as well assert to have freed oneself from fear and affliction and acquired a new meaning of existence. Swamiji shows us the right way to true liberty, everlasting peace and happiness, having himself achieved the fundamental realization of the Supreme. He is now engaged in selfless and indefatigable service of mankind so that all may realize what he himself has realized.

Light has, in the past, come from the East. In the present day, once again the Light comes from the East. The West has made great progress in the fields of science and technology, which are certainly conducive to the material welfare of humanity if properly applied. But the right sense for the application of the tremendous forces of science can best be acquired through the spiritual unfoldment of the inner personality of man. Spiritual culture is even more vitally necessary than mere scientific progress. Unless this culture is there, man is prone to misuse the fruits of science.

Materialism complicates and creates afresh the problems of life. Spirituality is the best remedy to solve them. Mere spirituality alone cannot, however, meet the basic physical necessities of life, for which one should make proper use of the scientific achievements. Swami Sivananda has lit the torch of spirituality for us all to see the correct values of life in the darkness of materialism. He is a divine shepherd and teacher unto mankind. Not only through his numerous books but through direct instructions, personal attention, and correspondence, he guides countless spiritual aspirants in the right path leading to Self-realization.

Many of his disciples have, indeed, acquired rare, spiritual experiences. Many of them have acquired incalculable benefit through Yoga practice as directed by him. Lord Jesus has said: "Come unto me all those that are troubled and frightened; take up my yoke so that your souls may find rest, for my yoke is soft and burden light." Similar is the call of Swami Sivananda who is ever eager to help all aspirants, remove their difficulties and troubles, and guide them in the right path, irrespective of any distinction.

He says: "God indwells all." So also has Jesus Christ said. The Christian also can practise Yoga as much as anyone else.

The Christians are all Bhaktas. The path of the Yoga of synthesis is best suited to them: the rational aspect of Vedanta to satisfy the enquiring type; the restraint aspect of Yoga for the discipline-loving; the devotional aspect for the faithful and the devout; and the selfless-service aspect for the types of people like those Christian monks who dedicate themselves for the service of humanity. All these aspects are to be found in everyone in different degrees. Emphasis may be given to the predominant aspect and others may be treated as auxiliary agents. That is Yoga of synthesis.

Light has once again come from the East. Hail Siva! You are the Lamp, and God lights that Lamp from within you. You are all-love, and every word you say is truth. Give your blessings to us all, that our eyes may see and ears hear, our hearts may expand and hands serve selflessly.

SIVANANDA RESOLVES ALL DOUBTS

(Dr. R.T. Werther, Perth, Australia)

The greatest impression which I have won by my short sojourn in Rishikesh was that I met a human being who lived practically according to all precepts of our religious leaders.

I have been a seeker since many years; have gone through two churches, Judaism and Christianity; have been a member of the Rosicrucians, of the Theosophical Society, of the "I am" movement,—before I came in contact with our Swamiji. His books and his loving letters drew me to Rishikesh where I celebrated also a Christmas. There, and only there, I found the peace which comes when all your inner conflicts are resolved. I saw that what others preach can be lived. And that this life of a so-called man of another nationality and religion was exactly in conformity with the teachings of our Master, Jesus Christ. Yes, I found only there real Christianity, which I missed to find in our Western world. The Christmas celebration in Rishikesh was the greatest Christmas experience of my long life. because it burst the limitation of my conceptions, gained by education and pattern of life, that Christ was not only the God of our Christian people, but also worshipped by the so-called "heathen" whom we want to lead to Christ, but who have Him in their hearts and in their consciousness as much as or even more than we.

I seek no more, as I have found the answers to all questions, but only do my daily Sadhana, and seem to merge more and more in the inner radiation of the Self.

BIRTHLESS AND AGELESS

(H.H. Sri Swami Rajeswarananda, Madras)

Where is birth for the birthless? Where is age for the ageless? You are not seventy-one now, but eternal and infinite. The true spiritual life lives in the Eternal and is rooted in the Infinite.

You are the Most Great Peace, the healing agent of individuals and nations. You bring divine joy and glee into every life you touch, and spread the sunshine of the Self everywhere. We are proud of you, because no pride is pride that expresses the glory and the goal of life.

WORLD-BENEFACTOR

(Rt. Rev. Charles D. Boltwood, D.D., LL.D.)
[Presiding Bishop, Ecumenical Church Foundation, London]

Your Esteemed Holiness, World Benefactor!

In the name of the Most Adorable and Blessed Lord, we send you our greetings and heavenly blessings.

Some may wonder why so many of us, who walk in the Light, should wish to pay homage to you, and such of those who walk in the shade of the tree of material fear and unbelief, may scoff at this annual celebration, but in love and pity we pray for them.

Material homage and praise we know you do not seek, but we give them to you because you send forth the beneficent rays of divine love to all, and like the sun, you warm and feed the hearts of men, and thus by the law of love you draw all men unto you.

Jesus Christ said: "If I be lifted up, I will draw all men unto me," and am sure this is what you have done, lifted up the all-loving One, the Light of the world, unto you, and it is divinely natural that you should draw unto your dear self the God-love within us, for "like must attract like," and thus you not only stand high in the opinion of God, but also of your fellow-men—*laudari a laudato viro.*

I, therefore, with the members of our Governing Synod and our Church, send you our united love and the Benediction of our Lord Jesus Christ: "May Peace I give unto you; not as the world giveth, but Peace which passeth all understanding."

God bless you and forever sustain you in his Everlastingness.

(Sd. Charles D. Boltwood)

MY CONTACT WITH HIS HOLINESS

(Sri F. Whittemans, Antwerp)
[President, Conseil Spirituel Mondial]

His Holiness first established contact with our Council on the occasion of the third Congress we held at Lausanne, Switzerland, in 1948, on the initiative of Mr. Andre Chattillon, President of the Hindoo-Swiss Society. It was then that the revered Swami favoured us with a remarkable message of sympathy, emphasizing the great need of spiritual understanding between West and East. Most willingly I concede that India is the Foster-Mother of the West with regards to the great problems of life, the Gospels being purely but sublimely ethical. Ever since then His Holiness has remained in touch with our association, sending us varied and highly valued messages for our Congresses. Moreover, he has given us his much-appreciated works and also the various publications of the Divine Life Society.

I myself am greatly gratified by my personal contact with the beloved Swami, which has strikingly revealed to me the elevation of his thoughts, his wonderful comprehensions of Jesus the Christ, his union and communion with all beings, as shown by the symbolic words above his signature: "Thy own Self."

We fully realize the deep veneration of his disciples throughout the world and especially of those in direct contact with him, basking in the Light of his noble presence. His loving, penetrating eyes open our hearts and captivate our spirit.

By chance—but we know that 'chance' is the incognito proffered by Providence—I one day became acquainted with one of the Swami's disciples, Mr. Kuppuswami, an

Attache at the Indian Embassy in Brussels. We immediately reciprocated and a most pleasant relationship ensued, which contributed to the founding, in Brussels, of a Section of the Divine Life Society.

It is also owing to Mr. Kuppuswami, subsequent to his return to New Delhi, where at present he is in the Ministry of External Affairs, that Swami Sivananda requested me to transmit his greetings to the newly appointed Ambassador of India in Belgium, His Excellency Mr. B. N. Kaul. This, of course, I did at once, and His Excellency, in his turn, visited me in Antwerp, accompanied by his wife in graceful Indian attire, and by a vice-consul, his secretary. On this occasion they saw but little of our metropolis, but his Excellency promised to come again so that I may guide him and show him the chief architectural treasures of this city. Here again our revered Swami will help to establish closer relations between our country and sacred India.

May the divine-gifted Swami Sivananda, for many years to come, let his Light shine, not only in his beloved country, but throughout the world and by means of the Yoga-Vedanta Forest University spread his teachings continuously.

EVER-PRESENT GUIDE AND INSPIRER

(Sri Klara Zlabkova and Sri F.V. Zlabek, Czechoslovakia)

After the seventieth birthday of our Great Teacher, Sri Swami Sivananda Maharaj, we were presented by him his work, *Integral Yoga*. After having studied and translated it into Czech, we presented this book to every disciple who had asked for it, in Czechoslovakia. His principles and all his teachings, which I and my wife, Klara Zlabkova, have been studying since nine years and according to which we live, have caused a basic change in the way of our living.

We live in absolute solitude, beyond the reach of any disturbance and noisy atmosphere, enjoying the peaceful tranquillity of the surrounding woods, and thus we are able to dedicate ourselves to Sadhana. And in this way we have been putting into practice Swamiji's principles, living under his protection. He looks at us from all corners of our flat so that we are constantly under his supervision, so that everything we do and think takes place in his presence, and, consequently, we are not afraid of having committed anything shameful or bad. Our days always are full of joy, as under all circumstances we praise God; whether it is snowing or raining outside, whether the sun shines or not, we always praise God.

Our Master serves us through his example, and we now know how to live in God, and whatever He does represents always the very best to us and everything He gives us and has ever given us, be it suffering or happiness, we gladly receive as a joyful gift. Therefore, we are never unhappy, and our only wish is to have our wills identified with the Will of God. We have tuned our will in harmony with the Will of God so that God's wishes are ours—and this prevents us from being wrongful. This we have attained through the grace of our Guru who leads us along the path of tranquillity and silence and his presence has been constantly with us, as already said, and we live in it. God has bestowed on us His infinite grace in giving us such a great Guru who is truly a Light unto all mankind. May God bless his work that is being unselfishly directed for the good of all mankind.

SIVANANDA SATGURU STUTI

(Mahamahopadhyaya S. Gopala Sastri, Trivandrum)

श्रीशिवानन्दसद्गुरुस्तुतिः

महामनस्कता

(१) अज्ञानान्ध्याकुलितहृदयानात्मविद्याविहीनान्
कामक्रोधाद्यरिभिरनिशं पीड्यमानान् जनौघान् ।
विज्ञान् कर्तुं विमलकृपया, वृक्षमूलं * विहाय
शम्भोर्मूर्तिर्ऋषति भुवने श्रीशिवानन्दरूपा ॥

(२) संसाराब्धिं, विमलदृढयोत्तीर्य, भक्त्याख्यनावा
धीरः शान्तो धिषणसमधी, धिक्कृताशेषदोषः।
पुण्यश्लोकाश्रितहिमगिरौ श्रीहृषीकेशनाम्नि
क्षेत्रे राजत्यतुलमहिमा, श्रीशिवानन्दयोगी ॥

(३) अर्थं भूमावखिलविपदामास्पदं मन्यमानः
सर्वं द्रव्यं स्वयमुपचितं साधुकृत्ये समर्प्य ।
आर्तत्राणं महितफलदो धर्म इत्येव मत्वा
लोकक्षेमव्यवसितमतिर्भासते योगिवर्यः ॥

(४) नानारोगव्यथितवपुषो, द्रव्यहीनाननाथान्
लोकान्वीक्ष्य प्रकटकृपया सादरं शोधयित्वा ।
भैषज्येन प्रशमितरुजः पोषयन्नन्नवस्त्रैः
योगीन्द्रोऽयं विलसति कलौ नव्यधन्वन्तरिर्हि ॥

(५) मात्सर्येर्ष्यामदमलिनतां प्रापिते मानसे स-
च्छातिं नित्यां कलयितुमनाः योगविद्यां विशुद्धाम्
लोकानध्यापयितुमतुलां योगवेदान्तशालां †
संस्थाप्यास्ते परमगुरुराट् भानुवल्लोकमान्यः ॥

(६) ज्ञानभास्करसंकल्पतमन्दाक्रान्ताख्यपञ्चकम्
मानसामोदकं भूयात् महायोगिप्रसाददम् ।

श्रीस्वामिवैभवपञ्चकम्

(१) सत्यज्ञानसुखात्मके निरवधिप्रेमास्पदे निर्गुणे
वर्णाख्यत्वधनादिभेदरहिते सर्वं समं पश्यति ।
नित्ये ब्रह्मणि निष्ठितं निरुपमप्रेमार्द्रचित्तं गुरुम्
निर्धूताखिलकल्मषं परशिवानन्दं स्मराम्यन्वहम् ॥

(२) कारुण्ये च महेश्वरो रघुपतिः सद्भक्तसंरक्षणे
वाण्यां देवगुरुश्च सत्यवचने साम्ये च धर्मात्मजः ।
दातृत्वे तु महाबलिर्निषधराट् आत्माभिमानावने,
क्षान्तौ त्वं वसुधा विभासि च गुरो ! धन्वन्तरिर्भेषजे ॥

(३) धर्मोऽस्मत्कुलदैवतं भगवतः पादाब्जभक्तिर्दृढा
नौका दुस्तरमोहवार्धितरणे शान्तिश्च सौख्यप्रदा ।
योगो निर्वृतिसाधकश्च, करुणा दीनेषु मुख्यो निधिः
एवं शास्ति भवान् सुधार्द्रवचनैः
श्लाघ्यैश्च सत्कर्मभिः ॥

(४) प्राणायामविशोधितान्तरमला बद्धप्रकृष्टासनाः
ध्यानेन क्षपितैनसो, निजसुखे लीनास्समाधिस्थितेः ।
भक्त्या निर्मलमानसाः सुकृतिनः सन्नामसंकीर्तनात्
धन्यास्स्युर्मनुजा इति प्रथयसे तत्त्वं गुरो ! सूक्तिभिः ॥

(५) पीयूषार्द्रवचोगुणैर्जनमनांस्यावर्जयस्यञ्जसा
धर्म्ये वर्त्मनि चारयस्यपि दृढैस्तत्त्वोपदेशैर्जनान् ।
भक्तिज्ञानपथं प्रदर्शयसि सद्ग्रन्थप्रचारैस्सदा
मोहक्रोधमृगावलीषु कुरुषे शार्दूलविक्रीडितम् ॥

(६) ज्ञानभास्करदासेन वर्णितं लोकमानितम्
भूयाद्योगीन्द्रशार्दूलवैभवं ज्ञानदायकम्

श्रीसद्गुरुमहाराजस्य जीवकारुण्यम्

(१) विमलसुगुणमालामालिनी यस्य कीर्तिः
द्रवति हृदयमच्छं जीवकारुण्यहेतोः ।
प्रवहति मधुधारेवाऽऽस्यपद्मात्सुवाणी
स जयति यतिवर्यः श्रीशिवानन्दनामा ॥

(२) कलिकलुषितचित्ताः कृत्यनिष्ठाविहीनाः
सुखममलमयन्तां मानवा ज्ञानभाजः ।
इति खलु कृपया त्वं तत्त्वजातं जनाना-
मुपदिशसि वचोभिर्हन्त ! पीयूषतुल्यैः ॥

(३) सदसि विदितवेद्यैर्मण्डिते पण्डिताग्र्यैः
श्रुतिमधुरगभीरं गायतस्ते महात्मन् !
स्मितसुभगमुखेन्दुस्यन्दिनीं वाङ्मयीं ताम्
मुदितबुधचकोराश्चन्द्रिकां संपिबन्ति ॥

(४) इह खलु शुभतीर्थस्नानविध्वस्तपापाः
हरिपदकमलेड्यालन्धमोक्षा जनाः स्युः ।
इति कलुषविहन्त्र्या विष्णुपद्यास्सुतीरे
सुखवसतिमकार्षीर्वेणुगोपालमूर्तिम् ॥ ‡

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* In the beginning, Swamiji's penance was in the shade of a holy tree.

† The Yoga-Vedanta Forest University

‡ Installation of the Vigraha of Venugopalaswami in the Temple.

(५) यमनियममुखैस्त्वं योगनिष्ठामयूखैः
हरिभजनकथाभिः भक्तचित्ताब्जहासम्
विदधदखिलमोहध्वान्तविध्वंसकारी ।
* तरणिरिव भवाब्धेस्तारकोऽपि प्रभासि ॥
(६) ज्ञानभास्करसम्बद्धं मालिनीपञ्चकं द्रुतम्
चालयत्वञ्जसा लोकमालिन्यं दिशतात् शुभम् ॥

"STREAMLINED" SWAMI

(Sri C.R. Pattabhi Raman, Barrister-at-Law, M.P.)

Any appraisal of the great Guru and Siddha, Swami Sivananda of Rishikesh, must take into account his loyalty to tradition and to the scriptures of ancient India. My first contact with him was as haphazard as it was modern—it was on a Railway Station platform book-stall I bought the book on the Lives of Saints and Sages by him. It was my good fortune to meet him some time later and I was dragged towards him. With his great spiritual strength he took me under his wings and I began to read more and more of his books and steadily I began to garner knowledge appertaining to India's universal religion. Many abstruse and hidden aspects of the one great Truth became clear to me and in many respects I consider the great Swami as my saviour. His Bhashya on the Bhagavad Gita will, I am sure, take the light to all corners of this Earth in course of time.

Starting life as an allopathic doctor he went through a professional existence for some time in far off Malaya. *"Unde orta recurrit"* is a famous motto referring to light and knowledge—"from whence it came thence it returneth"—and the light came back to the land of the eternal snows. Like many ancient seers of India the Swami went through a period a probation. Many great Siddhas living in India thereafter became his disciples and the Swami thereupon gave himself to the "world not to "save" or "reclaim" but to help to realize. "The meanest worm will one day attain perfection" was the theme of the mighty Sankaracharya. In his line, though not at the head of one of the established Mutts, Swami Sivananda works with prodigious energy, writing articles for various magazines and letters to various aspirants and to those clamouring for solace burdened by misery and pain. In addition, he is tirelessly writing books and commentaries, digging out the rare gems of Indian philosophy and strewing them everywhere. All modern means of impression and communication are made use of, and one wonders whether even the printing machine will bear the strain that this "human dynamo," Swamiji, is heaping on it. An admiring group of disciples are photographing him at all angles and the kind-hearted Guru does not object. In many parts of the modern world, caught up deeply in the wheel of Samsara, you must say it with pictures "to secure some comprehension."

May God Almighty preserve our Guru Sivanandaji for many more years in good health so that we will continue to catch glimpses of the Eternal. By presenting an integrated picture of the Karma, Bhakti, Raja and Jnana Yogas he has given a short and easy cut to the goal of life. The truth is one, and the seers present to the world their own methods for helping the common man "Ekam Sat Viprah Bahudha Vedanti."

* Sun and Boat.

ADORATION TO THEE!

(Captain A.V. Rajagopal, M.A.)

*S*park Supreme of the Spirit Sublime,
*I*nfinite Love from clime to clime;
*V*oice of God, beatific vision of life,
*A*nanda in a world, with atomic power rife.
*N*ectar never-ending, perennial Bliss-Absolute,
*A*lways available to all, a bit resolute.
*N*ihilists turn believers just at your glance,
*D*eveloping divinity in a state of catalytic trance!
*A*lmighty's incarnation in the living present,
*M*ahatma, Mahamandaleshwar, inimitable Crescent,
*A*doring the worlds known, and yet unknown,
*H*ailing every seeker to the path of real renown.
*A*roma of life,—Krishna, Christ, Buddha, Allah,—all in one,
*R*eassuring mankind, this hectic life is just feverish fun!
*A*ssemble Brethren,—Sisters, Brothers, far and nigh,
*J*ai! Sivananda Mahamandaleshwar Ki Jai!

WONDERFUL HUMANITARIAN SERVICES

(Sri Julius C. Graham, Ohio)

Greetings to Swami Sivananda on his 71st birthday. May the occasion be a happy one. He has done many wonderful humanitarian services for the good of mankind, through the Divine Life Society and the Yoga-Vedanta Forest University. It is my cherished hope that he may be able to serve humanity for many years to come through these wonderful institutions.

I am always thrilled when I read of the dispensation of medicine, food and care to the many people travelling his way. To be of assistance to the poor and the needy is the duty of all who love the Lord, but few there are who will take upon themselves such a gigantic task. Sivananda, the great spiritual teacher, is an honour to India and the world at large, for his selfless service rendered to mankind. His monumental achievements in the literary field and his humanitarian accomplishments shall stand for time immemorial. The Master is glad if the disciple will be even as he is; therefore, the motto: *Serve*: *Love*: *Meditate*: *Realize.*

MAN OF GOD

(Sri Isaac Sutchnaz, New York)

The world has never been without great spiritual teachers, we are told, and we have reasons to believe so. Sacred India has seen most of them.

In our troubled times, we are fortunate to share our lives with one of those true Avataras, holy Swami Sivananda, whom we affectionately and respectfully call "Swamiji."

He has the rare capacity of blending eastern mysticism with western pragmatism. He lives a true life of sacrifice and humility. He acts with childlike simplicity and loves with Godlike benediction.

That this saintly Man is sitting at the right side of God, I am not qualified to say. But that he is truly a man of God, who can deny it?

YOUNG AT HEART AND SPIRIT

(Sri Geva Silva, Ceylon)

It is said that a woman is as old as she looks, and a man is as old as he feels, but Swami Sivananda is youth personified, and what is more, he has found the secret of of everlasting peace and happiness, for he is young at heart and spirit, and he is particular not to allow his mind to grow old.

After Buddha, many spiritually great men and women have been born to inspire us to lead a more fruitful and a richer and a more worthy life. They are like some rare flowers that blossom forth to delight us all and make the world a sweeter place to live in.

Mother India's sacred soil has produced many such great men and women, and the calm and peaceful vallies in the Himalayas have been chosen by them for their abode. Perhaps, these peaceful mountains and the sacred Ganges speak in silence, in a language that is understood only by the spiritually-conscious aspirants, about the true values of life, or was it that the thought-vibrations of the Buddha and other holy men have left parts of their best in these sacred regions, to inspire and elevate the seekers of truth for all times to come?

The holy region in the Himalayas, which Swami Sivananda has made his abode, seems to have touched a sensitive chord in his heart, too, and that is why he is blissfully led to tread the footsteps of the great Rishis who have since physically departed from this earth. I wish Swamiji a very happy birthday and its many more returns.

RADIATOR OF SPIRITUAL ENLIGHTENMENT

(H.E. Sri B. Ramakrishna Rao, Governor of Kerala)

I am a great admirer of Bhumandaleshwar Sri Swami Sivananda for the wide propagation of Adhyatmic knowledge which he has undertaken and which is being carried on on a wide scale.

I have not, so far, had the good fortune of meeting the sage personally and deriving the benefit of his spiritual radiance. But I have gone through some few books of Swamiji which he was himself kind enough to send me.

His brief but effective exposition of the principles of Vedanta in relation to our practical and spiritual life is very effective and appealing, especially to those who have a background of western knowledge and no previous contact with the ancient ways of our life.

In these days of intellectual scepticism and nuclear weapons of destruction, I am happy to find that so many of our countrymen and women, as well as of some foreign countries, derive spiritual solace and enlightenment from the teachings of Vedanta, and that Swamiji is one of the important centres of this radiation.

The World Parliament of Religions Commemoration is very valuable inasmuch as it contains a brief exposition of the religions of the world, which are fundamentally one in their spirit and the essence of teaching.

My respectful greetings and obeisance to Swamiji. I hope it will not be long before I take the opportunity of paying my respects to him personally at Rishikesh. It will be possible for me to run up to Rishikesh during my next visit to Delhi.

INDONESIA WELCOMES SIVANANDA'S MESSAGE

(Sri Tan Giok Tjhwan, Malang)

On the glorious occasion of your birthday, I deem it a privilege in joining others to offer you my humble greetings and homage. May God keep you in perfect health for scores of years yet, so that your ever-radiant spiritual light may still further penetrate the darkest corners of the world, that your labour of love for humanity may bear full fruition.

It was in the beginning of the last year that Indonesia was honoured by receiving your spiritual light, as a result of which the Malang Branch of the Divine Life Soceity was established. Before the end of the last year, two more new Branches of the Divine Life Society were founded in Djakarta and Sourabaya, and it is hoped that several other Branches of the Society throughout Indonesia will soon spring up to radiate your divine light.

Your message to Indonesia, recorded on tape, was enthusiastically received by the members of the three Branches of the Society and also by the general public. Your teachings, which are translated into Indonesian language from time to time, are disseminated throughout this country by the members of the Society. Your messages are so simple and easily understood that though they are very difficult to translate into real, practical life, they never fail to kindle the spiritual fire in the hearts of the people.

Your teachings are true, because they are inspired by the Divine. The Indonesian Branches of the Divine Life Society, under your holy guidance, are trying to provide opportunities to the people to follow the path of spirituality, and naturally, they need your blessings for their success and attainment.

SIVANANDA'S CONCEPT OF LOVE

(Sri Wesley Zinesky, Michigan)

Swami Sivananda has dedicated many years of selfless service and love to all people. His deep and true love shines upon all through his saintly life. Here are some of his sayings depicting his concept of love:

"No virtue is praised more than love, no treasure is valued more than love, no wisdom is more sublime than love, no religion is mightier than love; love is truth; love is God.

"The purpose of charity, social duties, friendliness of the people, is to arouse universal love. No power on earth is stronger than love.

"Pure love is a seldom grace of the Lord. True religion does not consist only in the performance of rituals, but primarily in the love for all. Cosmic love is all-embracing and all-enclosing. Only hatred divides men. Hatred, pride and "mineness" are the fruits of Avidya or ignorance. They cannot overcome pure love.

"The person with developed, universal love is closer and dearer to God. Our first duty is to develop universal love in its highest form. Only pure love will lead you safely to the highest level of consciousness. Only love can make your heart pure. Only love will give you liberation. Only love can lead you to other side of the river of existence, which is free from pain, misery and darkness. We should purify our thinking, speaking and actions in the fire of love. Let us immerse ourselves in the sacred waters of love. Let us be embodiments of love. God is love."

HE SHOWS US THE WAY TO A BETTER LIFE

(*Dr. Vladimir Lindenberg, M.D.*)
[Chief Doctor, Brain Injuries Hospital, Berlin]

Today, we need more than ever the guidance of wise, selfless, loving, disciplined and helpful individuals, to show us the way to a happier existence of peace, amity and goodwill. We need their guidance more than ever, to learn to live a life of self-restraint and abnegation, free from selfish, materialistic greeds, feer, hatred and suspicion.

Indeed, there are very few souls of this kind. In Europe, we have Albert Schweitzer of Lambarene, Abbe Pierre of France, and Father Pio of Italy, and in India we have the great Master of wisdom, holiness and divine love, Swami Sivanandaji, who teaches us the ancient science of the Yoga of synthesis, who has given us the gospel of pure love, and tolerance in politics and religion, and stresses the importance of mutual understanding.

There is no author in my library of international philosophical literature who is so well represented by so many important works as our Guruji. Every one of his books are easily fathomable by everybody, and is a jewel by itself, suffused with the love of God and His creation. His books have been translated from original English into, German, French, Spanish, Russian, Chinese, Danish, and several other languages.

It is a wonder, how, in spite of his multifarious duties as the head of his Ashram, chancellor of the Yoga-Vedanta Forest University, founder of the Divine Life Society, a large volume of personal correspondece to deal with, numerous interviews with countless people who visit him from diffrerent parts of the world to seek his advice and blessings, daily attendance at prayer meetings, etc., he is able to devote his precious time for the writing of such a large uumber of books.

Swami Sivananda has achieved perfect maturity in wisdom and cosmic love through his Self-realization, and, therefore, is in a position to be a great teacher for all the world. I hardly think there is any country where the message of our Guruji has not reached, be it the coutries of Australia, Europe, the Americas, or Africa. No one, who has had the great good fortune of coming in contact with him, either personally, or by reading his books, or through correspondence, will ever be able to forget him, or shield himself from the spiritual force that continuously emanate from Guruji, or his unique tolerance, psychological understanding, rich love and mature experience of life.

All of us, who adore him, wish him a long life, health and strength, on the occasion of his 71st birthday.

MIND CANNOT DECEIVE NOW

(*Sri Swami Sivananda*)

How can I rely on this world ?
It has no real existence.
The body is like a froth or bubble,
Everything is perishable.
Kings, poets, scientists
Have been reduced to dust ;
This world is but a long dream.
Days and nights are passing away,
The senses and mind are deceiving.
I have detected the dacoit.
That dacoit is the mind ;
It cannot deceive me now.
I have slain the mind
With the sword of discrimination,
I have found out the Atmic pearl,
I enjoy the bliss of the eternal :
Sivoham Sivoham Sivoham.

SIVA'S UNIQUE WAYS OF SPIRITUAL GUIDANCE

(*Major-General A.N. Sharma, retd.*)

It is only by watching every movement of Siva and listening to what he constantly says that one learns spiritual practices and thoughts which are found nowhere else in this selfish world. Some of these thoughts are:—

Prayer and love are learnt in the hour when prayer has become impossible and your heart has turned into a stone.

If you have never had any distractions, you do not know how to pray. For, the secret of prayer is a hunger that lies far deeper than the level of language or affection. And a man whose memory and imagination are persecuting him with a crowd of useless or even evil thoughts and images, may sometimes be forced to pray far better, in the depths of his heart, than one whose mind is swimming with clear concepts and brilliant purposes and easy acts of generosity and love.

That is why it is useless to get upset when you cannot shake off distractions. In the first place, you must realize that they are often unavoidable in the life of prayer. The necessity of kneeling and suffering submersion under a tidal wave of wild images is one of the usual trials of the life of meditation and prayer. If you think you can get rid of those thoughts by using a book and clutching at its sentences the way a drowning man clutches at straws, you have the privilege of doing so, but if you allow your prayer to degenerate into a period of simple spiritual reading, you are losing a great deal of its fruit. You would profit much more by patiently resisting distractions and learning something of your own helplessness and incapacity; and if your book merely becomes an anaesthetic, far from helping your meditation, it has ruined it (meditation) altogether.

DISTURBING PHANTASMAGORIA

One reason why you have distractions is this: The mind and memory and imagination only work, in meditation, in order to bring your will into the presence of its object, which is God. Now when you have practised meditation for a few years, it is the most spontaneous thing in the world to will to settle down to the occupation of mutely loving God as soon as you compose yourself for prayer. Consequently the mind and memory and imagination have no real job to do. The will is busy and intent on its object. So, after a while, the doors of your own subconscious fall ajar and all sorts of curious figures begin to come waltzing about on the scene. If you are wise, you will not pay any attention to these things: remain in simple attention to God and you keep your will peacefully directed to Him in simple desire, while the intermittent shadows of this annoying movie go about in the remote background. If you are aware of them at all, it is only to realize that you have refused them.

The kind of distractions that holy people most fear are generally the most harmless of all. But sometimes pious men and women torture themselves at meditation because they imagine they are "consenting" to the phantasies of a lewd and somewhat idiotic burlesque that is being fabricated in their imagination without their being able to do a thing to stop it. The chief reason why they suffer is that their hopeless efforts to put a stop to this parade of images generate a nervous tension which only makes everything a hundred times worse.

If they ever had a sense of humour, they have now become so nervous that it has abandoned them altogether. Your sense

of humour is one of the things that would probably be most helpless at such a time. If, however, you are sincere and serious about your inner progress, you would do much better if you visit Siva, the most wonderful exponent of the inner life, and sit for meditation at his feet and reap a rich harvest.

ATTUNING OF DAILY ACTIVITY

Siva will, then, tell you that there is no real danger in these things. The distractions that do harm are the ones that draw our will away from its profound and peaceful occupation with God and involve it in elaborations of projects that have been concerning us during our day's work. We are confronted by issues that really attract and occupy our will, and there is considerable danger that our meditation will breakdown into a session of mental letter-writing or sermons or speeches or books or, worse still, plans to raise money or take care of our health.

It will be hard for anyone who has a heavy job on his shoulders to get rid of these things. They will always remind him of what he is, and one must be warned not to get too involved in active work based on selfishness and greed, because it is no use trying to clear your mind of all material things at the moment of meditation, if you do nothing at all to cut down the pressure of selfish work rest of the time. Naturally, our minds will keep on thinking of what they are engaged in during the rest of the time, in the hour of meditation. It is, therefore, incumbent on you to regulate your daily life in such a way as to do all your work in a spirit of dedication, rather than self-advantage, before you can expect any progress in the path of God. Siva insists on this first principle before going further.

But, in all these, it is the will to pray that is the essence of prayer, and the desire to find God and to see Him and to love Him is the one thing that matters. If you have sincerely and seriously desired to know God and love Him, you have already done what was expected of you, and it is much better to desire God without being able to think clearly, of Him, than to have marvellous thoughts about Him without desiring to enter into union with His will.

PERSONAL SERVICE

Siva's greatest remedy for disturbance in prayer is the idea of personal service. All men and women should devote part of their time and energy to personal service. This is a debt that each one of us owes to those unfortunate sisters and brethren who have been deprived, by Nature or by society, of the advantages and privileges we enjoy. It is not enough to give money; you must give yourself, your time and your work. Personal service is the first step in spiritual progress, as it teaches you to be unselfish, and unselfishness is the root of all virtue.

Wherever you may live, you will find these pitiable creatures within easy reach of you. Alas! They are to be found practically everywhere. No one can have any excuse for shirking personal service; there are many opportunities which create duties for all. Bad laws and institutions need not stand between those who love and those who suffer. Direct individual service oversteps all the artificial barriers of classes, status and nations. It finds its way as from man to brother-man, from woman to sister-woman. It can work wonders. It can heal and bless. Wherever there is suffering, there is a call for service. Such service is twice blessed: it blesses him that gives, and him that receives it. It is free, direct, and immediate, flying straight on the wings of mercy, not crawling and creeping in the crooked labyrinths of politics. It comes direct and fresh from

the hearts of noble men and women. It recognizes only one bond, *humanity*. It honours only one motive, *love*. It hears only one voice, *that of suffering*.

Our beloved Siva is the greatest exponent of personal service in our times. A visit to his Institutions will prove beyond any manner of doubt that he regards personal and selfless service as one of the important items on practical lesson in spiritual unfoldment. His own life is the proof positive of his achievements which is a result of his personal service and dedication.

With these few lines I convey my humble tribute on his auspicious birthday and wish him many happy returns of the same, as his life is an *ideal life* for all to follow.

MAN OF GOD

(Sri N.C. Ghosh, M.A., Calcutta)

September 8th is a most significant date in the annals of India's recent history. His Holiness Sri Swami Sivanandaji Maharaj was born on this date. He is the greatest spiritual figure of this age, who has won spiritual victories of unprecedented dimensions—victories meant for manifesting the inner Light that could change the conditions of human existence.

To dive deep into the ocean of divine radiance, to drink deep of the beauty of the Supreme Lord, to be filled with love and devotion to Him and to seek refuge in Him, is the essence of supreme happiness, and here is a divine personality that depicts it in touching terms. Swami Sivananda sings, like our Rishis of the old, the glory of the Supreme in life. He has bequeathed his life and work for the people of the land of his birth, nay, for the whole world. Essentially, the sage stands for harmony and dignity in life. In this strife-stricken world of today could we not rise up to his message and be his worthy followers?

What is Divine Life? Swamiji says: 'To shed the animal in man and to sublimate the human in him into the Divine, to express this sublimation in his daily, hourly life. in thought, word and deed, is Divine Life. See God in all beings and things. See the world as a manifestation of God. It is not necessary to abandon the world in order to have a vision of God, because the world itself is a manifestation of God." What a sublime and inspiring message: hope springs out of the depths of despair by simply reading this. I would urge the people to follow the teachings and the example of this greatest living saint of modern times. I would also recall the great works of this eminent son of India and request the students to follow his teachings in their everyday life.

The modern universities no doubt impart education to the students, but it is mostly on the material plane. What is material and what is not? When the world is the end and God the means to attain that end,—that is material. When God is the end and the world is only the means to attain that end, spirituality has begun. I would earnestly ask the student community a vital question—what do they want: worldly life, these senses, this body, or something infinitely better, something from which there is no fall, no more changes? The vast majority of people do not appear to have any conception of anything higher than this lump of flesh and the joys of the senses.

Even in this human life, all the pleasures these poor souls have are the same as that of the beasts. They forget that

life is a ceaseless striving for perfection, freedom and beatitude. They are ignorant of their precious heritage. The present pattern of life has to be overhauled and a reorientation in it brought about in the light of morality, ethics and spirituality. The real need of the hour is a re-communion between us and the sages of our land, so that the future of resurgent India may be built on a solid base and not on sand. How fervently I hope that the students of schools and colleges should profitably spend their vacations at the Yoga-Vedanta Forest University in Rishikesh and have a physical, mental and spiritual overhauling by sitting at the feet of the exalted Chancellor, Sage Sivananda, who is the greatest of all teachers, and a prince of simplicity and plain living.

Though one is amazed at the amount of work done by him, yet there is no strain, no tension and there is a sense of peace and quiet everywhere. Ah, how happily I spent those few days with Swami Sivananda in April, 1953, when the World Parliament of Religions, an epoch-making event in itself, was convened by him and was successfully held. What I saw and received in those few days has sweetened my whole life. That Elysian smile of his, laden with nectar, I have locked up in the secret closet of my memory. A thrill of joy passes through my heart when I think how a drop of the bliss shed from that laughter has been sweetening the lives of millions even in distant foreign countries.

Old Indian books extolled the Brahmarishi and the Rajarishi, the preceptor-saint and the administrator-saint. Each paid due respect to the other. The work of promoting public welfare was divided between them. This could never be achieved if either of them tried to exclude or dominate the other. The only correct method was to wholeheartedly co-ordinate their respective functions. Through stories, narrated from the platform or presented as dramas from the stage, or taught in the household or Gurukulas, society managed to keep alive this tradition of a happy synthesis.

The Hon'ble Sri G. L. Nanda, Union Planning and Labour Minister, paid a visit to Sri Swamiji's Ashram some time ago and remarked, "Swamiji has very great spiritual wealth, a treasure of spiritual wisdom: take as much as you can." Swami Sivananda has attained Self-realization and its rays have illumined the world with the Light of wisdom. It is the duty of thoughtful people to take note of the great saint's message as well as the potentialities and needs of the hour, and to create a machinery to translate his powerful drive into appropriate aspirations, struggles and achievements of the masses in general. Herein comes the importance of the administrators of free India.

The new-born democracy of free India needs protection today not only against the old caste rigidity and segregation, but also against the new class cleavage and the struggle for power. It is the ancient conception of the immanence of God in every human being that can proclaim, under new conditions, the majesty and dignity of the common man and inspire and strengthen the movements for social justice and economic equality. The world-wide struggle today of personality against organization, of individual worth and dignity against standardization, of the sacred domain of individual life and its destiny against the challenge of an all-inclusive State authority, can receive a new orientation and accesion of strength from the spiritual reservoir of India and her supreme emphasis on the divine ideal of life and emancipation of man.

May the Lord grant a long, healthful life to Sri Swamiji Maharaj so that huma-

nity may enjoy the fruits of his world-transforming ideals, one of which is to see free India emerge a united and strong country, manifesting the Light of Truth to the world, so that an era of a new world-order comes into existence. A new light shall break upon the earth and a new world shall be born.

On this supremely blessed and auspicious occasion of the 71st birthday celebration of Swami Sivananda, let there be a world-wide revival of the spirit of love and goodwill that Swamiji has embodied in himself. On this blessed day, may every man and woman resolve to tread the religious path and continue to enrich the national life of Free India.

BORN TO GUIDE US ALL

(Members of the Branch of the Divine Life Society, Springfield Durban)

Swami Sivananda is a great saint, and through him and his teachings people all over the world have gained happiness and peace of mind. He stands out as a great, spiritual Lighthouse to this modern world and has given solace and relief to all those who have sought shelter at his feet. His books are magnificent, and his selfless service to humanity is outstanding.

Through the agency of the Divine Life Society, Swamiji has brought together countless people of different faiths. creeds, races and nationalities, and bound them in a harmonious bond of spiritual brotherhood. In giving us this dynamic spiritual personality, God has showered on mankind His greatest blessing.

Swamiji is especially born in this materialistic age to guide us all in the spiritual path. We are, indeed, fortunate. Under his able guidance, many educational, medical and religious institutions are run efficiently. May Swamiji bless us all, and may God spare many more years to his precious life for the good of humanity.

PROPHET OF ONENESS

(Dr. Alfred W. Parker, California)

At a time where the diversities among mankind are more stressed than the fact of oneness, it is a great pleasure to celebrate a man's birthday, who has devoted all his life and exceptional abilities to bring diverging behaviours of humanity into the balance of understanding and tolerance. Sivananda's life has fulfilled the postulate of Goethe "to live the whole, the good and the beauty."

Therefore, on his 71st birthday, friends all over the world are thinking of him with thankfulness and admiration. May a kind destiny give him health for many happy days to come, because in our distressed world we need a prophet like him. We need his guidance towards a better understanding of man's position in the universe and in relation to his fellow-creatures. Let us all be co-workers of Sivananda for a better world of peace forever and abundance for all beings.

SIVANANDA SCHOOLS OF YOGA AND VEDANTA ABROAD

In the course of the past two years, more than a dozen Sivananda Schools of Yoga and Vedanta have been founded outside India—in addition to a few established earlier by the disciples of Sri Swami Sivanandaji Maharaj, to accelerate and systematize the propagation of the practical knowledge of the different systems of Yoga, and spiritual culture in general.

All these Schools of Yoga and Vedanta are efficiently run under the overall guidance and inspiration of Sri Swamiji by select groups of enthusiastic Yoga-practitioners, many of whom have undergone special training at the Yoga-Vedanta Forest University, at Sivanandanagar, Rishikesh.

Practical classes in Yogasana and Pranayama, concentration and meditation, study classes on the various branches of Yogasadhana, group discussions, holding of special public meetings, and publication of periodical bulletins containing appropriate lessons culled out from the writings of Sri Swami Sivanandaji Maharaj besides translation and publication of his important works for circulation in their respective regions—are the main features of these Schools, a list of which is given below with the names of those who are in charge of them.

1. GATTENBACH, West Germany: Sivananda School of Yoga, 16, Budingen. Leader: Sri Henrich Schwab.

2. DORTMUND, West Germany. 13-I, Lagerhausstrasse; Swami Swaroopananda (Sri Erich Pierschel).

3. EBERSBACH 14-A, Fils, West Germany: 5, Schlilesfach; Sri Carl Lendle.

4. DRIERBERGEN, Netherlands: 73, Buntlaan; Sri Marinus, (President, Dutch Section of the Divine Life Society).

5. HAMBURG 20, West Germany: 83/IV, Falkenried; Sri Narayan W. Saraf.

6. COPENHAGEN, Denmark: 11 Husumgade; Sri Paul Kofod.

7. COPENHAGEN, II: 7-1/4, Raagaardsminde; Yogi Aage Faergemann.

8. COPENHAGEN, III: 103, Solvgade; Sri Edith Enna.

9. COPENHAGEN, IV: 17/IV, Saint Thomasalle; Sri Robert Christensen.

10. COPENHAGEN, V: 1, Skotlandsgade; Yogiraj Louis Brinkfort (first President of the Divine Life Society in Denmark).

11. OSLO, Norway: 5, Fauchaldsgt; Sri E. Kulsrud.

12. ROME, Italy: 72, Casabella Postale (Yoga-Vedanta Forest University); Prof. Antonio Santarelli.

13. CAIRO, Egypt: 7, Kasr el Nile; Sri Mohammad Abdullah.

14. EVANSTON, Illinois, U.S.A.: 86, Dewpster Street.

15. MONTREAL, Canada: 2000, City Councillors Street; Sri Sivananda-Sushila (Miss Sylvia Heck).

16. SOUTH BURNABY, B.C., Canada: 2540, Marlborough Avenue; Swami Sivananda-Radhananda (Mrs. Sylvia Hellmann).

FELICITATION

The interpretative and expository science rendered to humanity by Swami Sivananda are unique and memorable. I wish the 71st birthday celebration all success.

—Dr. Sir C. P. Ramaswami Aiyar

I pray to God to grant Swami Sivananda a long, healthy and happy life on earth. He has done great work, and much more is still expected of him. May God fulfil our expectations.

—Prof. B. L. Atreya, D. Litt., Hindu University

IMPORTANT EVENTS IN THE PROGRESS OF SIVANANDA'S MISSION AND ITS SALIENT FEATURES

(August, 1956 to August, 1957)

August, 1957: Sri Swami Sivananda presided over a meeting of the Bharat Sadhu Samaj, held at Sivanandanagar, at the initiative of its President, Sant Tukdoji, which discussed the ways and the means of giving a practical effect to the humanitarian and reformative ideals of the Samaj

August : One Mercedes Automatic Cylinder Printing Machine was installed at the Yoga-Vedanta Forest University Press, to speed up the Jnana Yajna mission of Sri Swami Sivananda.

August : Sri Swami Sivananda performed the opening of the Sivanandanagar Telegraph Office.

September 1 to 10 : The "Platinum Jubilee" of Sri Swami Sivananda (70th birthday) was celebrated on a grand scale at Sivanandanagar, and elsewhere, and a life size marble statue of Sri Swamiji was installed in the newly constructed Sivananda Mandir situated in the Ashram premises.

November : The Eighth Eye Relief Camp was held here, which treated 210 patients, including many surgical cases. The surgeon in charge of the Camp was Dr. B. G. Adhwaryoo, MBBS, DO, of Saurashtra.

November : One Automatic Power-driven Folding Machine was installed at the Yoga-Vedanta Forest University Press, to meet the increasing demands of its binding department.

December : The 35th All-India Yoga-Vedanta Conference met here under the presidentship of Sri Swami Sivananda to discuss the methodology of the application of the principles of Yoga and Vedanta in the practical life of the individual and the masses.

December : The 20th and the 18th sessions of the All-World Religions and the All-World Sadhus Federations, respectively, met under the presidentship or Sri Swami Sivananda, which reviewed their activities during the past year and discussed the possible steps to give effect to their ideals in a more adequate manner, in future.

December : The first Andhra Pradesh Divine Life Conference was held at Rajahmundry under the presidentship of Sri Swami Sadananda, which was attended by a large number of delegates from all parts of the State.

December, 1956 and January, 1957 : The Seventh Medical Relief Camp for women and children was held here under the charge of Dr. Padma Mudholkar, MBBS, LRCP, MRCS, MRCOG. A total number of about 380 patients were treated.

March 27 : The Sanskrit Commission, appointed by the Government of India, interviewed Sri Swami Sivananda to elicit his opinion about the propagation of the Sanskrit language.

April 14 : Dr. Sampurnanand, Chief Minister of Uttar Pradesh, was received by Sri Swami Sivananda, and was accorded a reception by the members of the Ashram

April 18-21 : The 36th All-India Yoga-Vedanta Conference met here under the presidentship of Sri Swami Sivananda.

April 20 : The Divine Life Society held its 21st annual General Body Meeting at the Headquarters and reviewed its various activities during the past year.

May-June: The Eighth Medical Relief Camp for women and children, which treated 710 cases, was held under the charge of Dr. Devaki Kutty, MBBS, DGO, MRCOG.

June: 271 patients, many of whom were surgical cases, were treated at the Ninth Eye Relief Camp held under the charge of Dr. B.G. Adhwaryoo, MBBS, DO.

SALIENT FEATURES

Jnana Yajna: During the year 1956, Sri Swami Sivananda freely distributed nearly 80 per cent of his publications valued at Rs. 1,26,927]-, for which he spent about Rs. 18,500]-, in addition, on postage and establishment charges.

Gifts of Ayurvedic Medicines: Tonics and medicines prepared by the Sivananda Ayurvedic Pharmaceutical Works, valued at Rs. 11,031]-, were freely distributed during the last year.

Sivananda General Hospital: Sivananda Charitable General Hospital treated a total number of 17,787 cases in the year 1956 and held five special medical relief camps mentioned above.

Yoga Training: The Yoga-Vedanta Forest University gave special training to 291 spiritual aspirants, among whom 37 were from abroad. The training included practical and theoretical lessons in Yogasana, Pranayama, concentration, meditation and other branches of Yoga.

Visiting Sadhaks from abroad: Among the visiting aspirants from abroad, who underwent special training in Yoga for a few months, were: Mrs. A. Cable, New Zealand; Mrs. Anne Batty, Australia; Sri Lakshmi, Fiji Islands; Mr. and Mrs. Von Gennep, Indonesia; Sri Bicka Chiba, and Sri Dharmalingam, South Africa; Sri Beatrice Vigo, New York; Sri Marianne Solinger, West Germany; Sri Merguerite Ariss, Iraq; and Bhikkus Thitadhamma and Suddhacharya, Thailand.

Sivananda Schools of Yoga Abroad: During the period under review, four additional Sivananda Schools of Yoga and Vedanta were opened abroad, a list of which is given elsewhere in this issue.

Students, Delegations: Sri Swami Sivananda received 23 delegations of students and teachers, and imparted to them instructions in ethics, self-culture, social and public service, practical religion, etc.

Messages: A large number of messages, pertaining to the commemoration of various occasions, with spiritual themes as their central points, were sent by Sri Swami Sivananda, to different parts of the world, on the average of 12 messages per month.

Contributions to Journals: He contributed over 170 different pieces of his writings to several periodicals published in this country and abroad, during the year under review.

Correspondence: Instructions on Yoga, and spiritual topics, in general, besides answering querries and personal problems, were given by Sri Swami Sivananda through correspondence, on the average of 20 inland mails and 17 foreign mails per day.

Foreign Language Translations: Seven of the works of Sri Swami Sivananda were translated into German, Spanish, Czech, Indonesian and Chinese. A few other books are currently under translation.

Vernacular Translations: More than a dozen works of Sri Swamiji were translated into vernacular languages, including Tamil, Telugu, Malayalam, Gujarati,

Hindi, Bengali, Kannada, Oriya, and Marathi.

Books Published: About 40 different publications of various sizes, including the 900-page *Bhagavadgita* and the 700-page *World Parliament of Religions Commemoration Volume*, by and on Sri Swami Sivananda, were published in English and vernacular languages, besides a large number of pamphlets and leaflets, by the Yoga-Vedanta Forest University, most of which were printed at the Y.-V.F.U. Press, and the rest elsewhere.

Books Written: Sri Swami Sivananda wrote and compiled seven new books during the year under review, among them, *Pearls of Wisdom*, *Ethics of the Bhagavadgita*, *Spiritual Experiences*, *Moral Lessons*, etc., while nearly a dozen biographical works on him were written and compiled by others, among them, *Sivananda — My God*, *Bhumandaleswar Sivananda*, *Sadguru Sivananda*, etc.

Initiations: Sri Swami Sivananda initiated into the order of Sannyasa 17 spiritual aspirants and gave Mantra Diksha to over 300 householders and Brahmacharis.

Title Awards: A total number of about 390 titles were awarded by the Yoga-Vedanta Forest University to different individuals in recognition of their special talents and noteworthy services rendered in the fields of fine arts, Yoga culture, researches in humanities and sciences, etc.

New D.L. Society Branches: 42 new Branches of the Divine Life Society were opened during the year under review, 17 of them outside India.

Building Construction: About half a dozen building units were put up at Sivanandanagar, including a large central *ghat*, offices of the Ayurvedic Pharmaceutical Works, and the Accounts Department, and the upper story of the Yoga-Sadhana Kutirs. The upper story of the Eye Hospital is now under constructions.

Distinguished Visitors: Among the distinguished visitors received at Sivanandanagar during the period under review were: H.E. Sri Al Radi, Ambassador of Iraq in India; H.E. Sri Miguel Serrano, Ambassador of Chile in India; H.E. Sri Edwin Wijeyaratne, the then High Commissioner of Ceylon in India; H.E. Sri C.P.N. Singh, Governor of Punjab; Dr. Sampurnanand, Chief Minister of Uttar Pradesh; Sri Jaya Prakash Narayan, former Chairman of the Socialist Party of India; Mrs. Durgabai Deshmukh, Chairman of the Central Social Welfare Board; Justice H.N. Bhagavati, Judge of the Supreme Court of India; Sri A.K. Chanda, Comptroller and Auditor-General of India; Sri M.K. Vellodi, I.C.S., the then Defence Secretary; Sri Y.N. Sukthankar, I.C.S., the then Secretary to the Union Cabinet; Sri Khosla, Vice-Chancellor of the Roorkee Engineering University; Dr. P.S. Lokanathan, former Executive Secretary of the ECAFE; a large number of Members of both the Houses of the Parliament, Ministers of State Governments, some of the delegates to the UNESCO General Conference held in New Delhi last November, and a few professors of foreign universities, who addressed special meetings held under the auspices of the Yoga-Vedanta Forest University, which also arranged special discourses by some distinguished scholars of this country.

GLORY TO THE IMMORTAL SAINT

(A Chapter of "Sivananda : Day-to-Day" by Swami Venkatesananda, translated into German by Swami Omkarananda alias Mrs. Hanna Herrmann)

8. Januar 1950

Moge Siva langes Leben beschieden sein !

Der Abendgottesdienst hatte begonnen. In der Bhajan-Halle war es dunkel, da—wahrend Lieder gesungen werden (Kirtans) —auch die Laterne, die zum Vorlesen der Gita, etc. ihr Licht spendet, hinunter geschraubt und beiseite gestellt wird. Die beiden "Deepas," die auf beiden Seiten des Akhanda Maha Mantra Kirtan Altars standen, brannten so hell als sie konnten, doch waren sie bloss imstande, einen Drittel der Halle zu erleuchten. Der Eingang zu dieser blieb in Dunkel gehullt.

Durch diese dunkle Pforte trat eine dunkle Macht. Wer konnte—in der Gegenwart des Lichtes—uberhaupt an eine dunkle Macht denken ?

Govindan nahte sich Siva mit der Axt in der Hand. Es war nicht schwer, ihn zu erreichen, denn er sass gerade beim Eingang. Steht nicht Siva, der strahlende geistige Stern, gerade beim Tor,—dort, wo der emporstrebende Sucher die Finsternis hinter sich lasst und sich dem Gottlichen Lichte nahert ? Die uferlose Barmherzigkeit achtet nicht der Gefahren, der sie durch einen solchen Platz ausgesetzt ist, sondern besteht auf ihrem Posten am Eingang, auf dass die, welche versuchen, sich dem Licht zu nahern, nicht zuruckgleiten mogen in die Finsternis !

Die Axt war erhoben. Es schauderten die Engel im Himmel. Vayu, der Herr des Windes, geriet in Unruhe und blies pfeifend um die Bhajan-Halle herum. Es tonte wie Om.—Und die Axt fiel. Indra, die Gottheit, welcher Govindan's Hand untersteht, zitterte. Die Axt verfehlte ihr Ziel ! Die Ture, welche den Schlag auffing, (gesegnet seist Du, o passive, schwerfallige Holzture!) erhob einen lauten Schrei der Warnung.

Govinan wurde nervoser. Wieder hob er die Axt. Diesmal stand ein Bild an der Wand im Vordergrund und empfing den Schlag. Ist Siva nicht identisch geworden mit dem *unendlichen, allumfassenden, essentiellen sein* des *lebens* ? "So ist es," sagte das Bild, und bot sich an an Stelle Sivas.

Beide Schlage verpassten ihr Ziel; nur der Holzgriff der Axt traf Sivas Haupt.—Wahrend den Wintermonaten tragt er einen Turban aus Stoff auf dem Weg von seinem Kutir (Hauschen) zur Bhajan-Halle. Dort angekommen, entfernt er ihn.—Heute jedoch vergass er es ! Ja, er vergass es wirklich, weil das Turbantuch das heilige Haupt nicht verlassen wollte ! So kam es, dass der Axtgriff nur die Stoff-Polsterung auf Sivas Kopf treffen konnte.

Siva "wachte auf" und erfasste, dass ihn jemand angriff. Er dachte, er werde mit einem Stock geschlagen und sagte : "Bist Du fertig mit Deiner Arbeit ? Oder willst Du mich noch langer schlagen ?" Seine erhobene Hand bekam einen Axthieb. Die Axt machte ein Zeichen auf der Haut, aber es war nicht mehr als ein Ritz, eine kleine Schramme ! Vielleicht benutzte die Axt die Gelegenheit, um des Heiligen Hand zu kussen.

Vishnuswamiji, der neben Siva sass, sprang mit einem Satze (er ist ein Meister des Hatha-Yoga) auf und hielt Gavindan so umklammert, dass er die Hand nicht mehr aufheben konnte. Dann schleppte er ihn aus der Halle heraus. Der menschenmenge in der Bhajan-Halle wurde plotzlich bewusst, was geschehen war; eine oder zwei Personen halfen Govindan's

Hande und Fusse binden. Und so wurde er weggebracht.

Wie es im Falle von Volksansammlungen verstandlich ist, fielen ein oder zwei Leute uber den Angreifer her und begannen, ihn zu prugeln. Padmanabhan, der sich im Yagnashala befand, horte, wie Siva mit lautester Stimme rief: "Oh, schlagt ihn nicht; schlagt ihn nicht!" Er ubertonte den Larm der Menge. Padmanabhanji wusste nicht, was in der Bhajan-Halle vorging. Als er Govindan dort liegen und einige Leute ihn verprugeln sah und an Sivas Worte dachte, "schlagt ihn nicht," befreite er Govindan. Letzterer wurde in ein Nachbarzimmer gebracht und dort eingesperrt. "Setzt den Gesangsgottesdienst fort," sagte Siva. Kirtan, Arati und Shanti Pat wurden, wie immer, durchgefuhrt, and die Abendfeier fand ihren Abschluss. Saswatswamiji kam inzwischen in die Diamant-Jubilaumshalle gerannt und erzahlte uns in gebrochenen Worten, was in der Bhajan-Halle geschehen war.

Wir liefen zur Polizeistation, veranlassten einige Polizisten, uns zu folgen, und rannten dann zur Bhajan-Halle hinauf. Als wir, atemlos keuchend, uns der Yagnashala naherten horte ich;

"Sarve Bhavantu Sukhinah,
Sarve Santu Niraamayah,
Sarve Bhadraani Pasyantu,
Ma Kaschit Duhkhabhaag Bhavet."

Ich seufzte vor Erleichterung, nun war ich sicher, dass Siva sich wohl befand. Es hatte sonst niemand den Mut gehabt, dieses Friedens-Mantra zu wiederholen. Niemand vermag in einer solchen Lage volliges Gleichgewicht zu halten, niemand ist im Stande, eine Gemutsruhe zu bewahren, die es ihm—inmitten des Chaos, das in der Bhajan-Halle herrschte—ermoglichen wurde, dieses Friedens-Mantra zu singen. Es braucht einen Weisen, einen Trager des ewigen Friedens, um ein solch tragisches Geschehen einfach wegfegen zu konnen, und ruhig, wie sonst, als ob nichts geschehen ware, das ubliche Friedens-Mantra zu wiederholen.

Ich rannte in die Bhajan-Halle. Ich sah Gurudev. Der mein Herz bedeckende Nebel begann zu schwinden. "Ah, trotz allem geht es ihm gut," das war der einzige Gedanke. Die aussere Dusterkeit wich und machte einer seltsamen Mischung von Licht und Dunkel Platz. Dass Siva tatsachlich unverletzt davonkam, verursachte Freude; dass es—unter Menschen—jemand in der Welt geben konnte, der uberhaupt nur daran dachte, das zu tun, was Govindan getan hat, verursachte Dusterkeit.

Siva steht unter dem Schutze des Herrn. Das ist gewiss. Die heutigen Ereignisse haben es endgultig bewiesen.

Govindan lauerte auf Siva heute Morgen. Er wusste, dass dieser den ganzen Weg von seinem Kutir bis zur Bhajan-Halle gewohnlich allein machte. So ware Siva ganzlich schutzlos. Fur den Angreifer bedeutete es dann leichte Arbeit.

Aber—Siva kam nicht zur Vorlesung in die Bhajan-Halle. Noch nie hatte er den Unterricht versaumt. Wir alle waren uberrascht, dass er nicht kam. Ich war etwas beunruhigt und fragte mich, ob Siva nicht wohl sei. Er kam nicht, und doch ging es ihm gut.

Govindan kreiste einige Male um die Halle herum. Ungeduldig wartete er auf Siva. Sonst pflegte er nie vor 9 Uhr aus seinem Raum hervorzukommen. Bis dann lag er im Bett. An diesem einen Tag seines Lebens besuchte er den Morgengottesdienst und erfullte auch seine Kirtanpflichten in der Fruhe; doch war es der Teufel, der ihm diese Gelegenheit verschaffte.

Am Abend hatte Siva seinen Turban abnehmen wollen. Er ist aber nicht im Falle, zu sagen, warum er dies unterliess.

Er zog ihn einfach nicht ab, und die Ereignisse haben bewiesen, dass ein tiefer Sinn darin lag.

Govindan berechnete die Entfernung zwischen der Ture und Siva's Kopf und stellte im ersten Fall die Axt richtig ein; er vergass jedoch die vorspringende Ture der Bhajan-Halle! Als der erste Schlag sein Ziel verfehlte, wurde ihm dieser Faktor bewusst; als er aber dann seinem Treffpunkt naher ruckte, vergass er, die Axt frisch einzustellen, und verfehlte das Ziel von neuem!

All diese Tatsachen bezeugen uebereinstimmend die Beschutzung Siva's durch Gott selber.

* * * *

Nach Beendigung des Kirtans gingen wir alle von der Bhajan-Halle aus zu dem Raum, wo Govindan verwahrt wurde. Rasch wurde der Strick, womit seine Fusse zusammengebunden waren, entfernt. Er stand auf, auf beiden Seiten von Polizisten bewacht. Die Menge wartete in grosser Spannung.

Siva ging direkt zu Govindan und mit gefalteten Handen verneigte er sich vor ihm. Der Polizeiinspektor beobachtete diese Szene mit tiefer Verwunderung. "Lieber Swami Govindan! Willst Du noch mehr Schlage austeilen? Hier bin ich. Bitte, stille Dein Bedurfnis." Govindan murmelte: "Nein, ich will Sie nicht mehr schlagen, ich bin befriedigt." Alle Gesichter zeigten, dass diese Worte Oel gossen in das Rachefeuer, das sie irgendwie hatten ausloschen sollen.

"Was habe ich Dir zu Leide getan? Warum wurdest Du so bose gegen mich?" fragte Siva in liebevollem Tone.

Es erfolgte keine Antwort.

Dann verliessen wir alle die Bhajan-Halle und schlugen den Weg bergabwarts zum Kutir Siva's ein.

"Was soll geschehen, Svamiji? Soll ich eine Anklage gegen diesen Mann einleiten?" fragte der Polizeiinspektor.

"Nein, nein! Schickt ihn von Muni-kireti fort, das ist genug," sagte Siva.

Wer konnte die Tiefe seiner gottlichen Liebe ermessen?

Hier ist Einer, der kam, um Siva zu toten.—Und er verzeiht ihm im gleichen Augenblick. Niemand, ausser JESUS CHRISTUS, ware dessen fahig.

Und so kehrte Siva zu seinem Kutir zuruck, um dort von einem endlosen Strom von Besuchern begrusst zu werden, mitten in der Nacht!

Viele Manner und Frauen des Ortes gerieten buchstablich in Tranen (Tranen der Freude und der Sorge), als sie Siva sahen. Siva hingegen sass gleichmutig da und lachelte strahlend.

Der Bejahrte Achintyanandaji hing seinen Spazierstock an und "rannte" zu Sivas Kutir, um dort Sivas Wunden zu behandeln.

* * * *

9 Januar, 1950

Lang lebe Siva!

Zuletzt wurde entschieden, dass Govindan 2 Ashram-Begleiter haben solle. Er sollte mit dem grossen Hauptlinien-Express fahren und eine Fahrkarte nach Salem, seinem Geburtsort, erhalten.

Siva war ganz dagegen, dass Govindan "amtlich vorgemerkt" werden sollte. "Nein, nein! Wir sollten ihn nicht bestrafen, er fuhrte nur sein Prarabdha (Karma des physischen Korpers aus). Glaubt Ihr denn, es bestehe etwas, ohne dass Gottes Wille dahinter steckt? Nein, nein. Es war des Herrn Wille. Gott veranlasste Govindan das zu tun, was er tat. Sind "Dyutam Chalyatam Asmi" und "Taskaranam Pataye" blosse Worte? Wohnt nicht derselbe *allgegenwartige herr* im Dieb und im Rauber, im Morder und Einbrecher? Nein, nein. Ich will nicht, dass die Polizei

eine Anklage gegen Govindan erhebt. Wir sollten ihm danken, dass er mein Prarabdha auf so leichte Art durchgefuhrt hat."

"Der Herr hat mein Leben verschont, weil noch Arbeit vorhanden ist, welche mit Hilfe dieses Korpers geleistet werden soll. Diesen Dienst muss ich noch fortsetzen. Das ist alles, was dieses Ereignis mir zu sagen hat."

Siva ging ca. 11 Uhr zur Polizeistation mit Fruchten, Buchern (Philosophie und Yoga in Gedichten) und einigen Flugblattern, mit Kleidern, einer neuen Wolldecke und einem Rosenkranz. Eigenhandig strich er Kumkum und Bhasma auf Govindans Stirne. Dann warf sich Siva vor Govindan auf die Erde neider. Vishnudutta Sastriji und andere gerieten in Besturzung, als sie dies sahen. Nachher uberreichte Siva die Bucher, die seine Unterschrift und Segenswunsche trugen.

"Moge Gott Dich segnen mit Gesundheit und langem Leben, mit Frieden, Wohlergehen, Frommigkeit, Weisheit und Kaivalya (Befreiung).

Siva weihte Govindan in das Ashtakshari Mantra ein, gab ihm den Rosenkranz und die Bucher und erteilte nachfolgende Ratschlage:

"Bitte wiederhole unaufhorlich den Namen Gottes. (Bibel: "Betet ohne Unterlass," d. Uebersetzerin) Mache regelmassige und intensive geistige Uebungen (Rosenkranz). Vergiss all das, was geschehen ist. Nimm Dich in Acht, dass Deine Gefuhle, Gedanken und Vorstellungen nicht mehr den alten bosen Geleisen folgen, und dass Du nicht dazu gedrangt wirst, immer wieder die gleichen Fehler zu begehen. Bitte, lies gute geistige Bucher! Pflege keinen Umgang mit schlechten Charaktern. Die Geistigkeit in Dir wird Dir durch geistige Uebungen bewusst werden. Jetzt ist sie noch latent. Wenn sie gar nicht vorhanden ware, warest Du nicht hierher gekommen. Ich habe Saswat Swamiji und Purushottamji gebeten, Dich bis Agra zu begleiten. Von dort erhaltst Du ein Billet bis Salem. Bitte schreibe mir, sobald Du in Salem angelangt bist. Schreibe mir uber Dein Ergehen und uber Deine geistigen Uebungen. Moge Gott Dich segnen!"

Dann sagte Siva mehrere Male: "Om Namo Narayanaya" und veranlasste auch Govindan, das heilige Mantra zu wiederholen. Es wurden spezielle Speisen, z. B. Rasan, zubereitet und Govindan vor seiner Abreise mit Saswat Swamiji ubergeben. Hierauf Sandte Siva einen Bericht an den Polizeiinspektor, dass er in keiner Weise gegen Govindan vorgehen wolle. Die Polizei solle die Erinnerung an diese Begebenheit ausmerzen.

Am Abend war in der Bhajan-Halle ein Dankgottesdienst mit Gebeten fur ein langes Leben Siva's. Die Feier wurde von Sri Gauri Prasadji (pensionierter Richter) von Swarg Ashram veranstaltet. Die Versammlung stimmte im Chor das Maha (Grosse) Mantra an, und hernach ward die Halle erfullt von den Schwingungen des Maha Mrityunjaya Mantra, das von allen Anwesenden laut gesungen wurde. Dann verteilte—mit eigenen Handen—Siva das Prasad (Sakramentale Substanz).

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19 Februar, 1950

Der umgewandelte Govindan:

Govindan—jener Vairi—Bhakta

Siva's, 'beruhmt'? durch seinen Angriff auf den Heiligen mit einer Axt am 8. Januar 1950, hat von Salem aus geantwortet.

Das Wunder seiner Umwandlung verdankt er der allumfassenden Barmherzigkeit Siva's, und seinem allmachtigen Willen, der darauf bestand, dass selbst ein Morder Brahman, GOTT, ist, und nur GOTT. Als

Siva sich vor Govindan verneigte und den Gott Govindan in ihm sah, als er ihn mit gefalteten Händen fragte : "Bist Du befriedigt"? hatte der Herr Govindan, GOTT, den Morder in Govindan uberwaltigen, besiegen sollen.

Govindan hat nachher nachgedacht uber die Reaktion des WEISEN auf das, was er tat. Sein Brief ist der deutlichste Beweis einer wirklichen inneren Umwandlung. (Aus dem Bosen entsteht oft Gutes ! Hier ist ein Beweis davon.) Nichts anderes hatte jemals die Umwandlung dieses Menschen herbeifuhren konnen, der (nach den Berichten des Sekretars der Bruderschaft des Gottlichen Lebens, Zweigverein Salem), ein ausgesprochen gottloser und brutaler Mann ist.

Als Siva den Brief sah und auch den Bericht des Sekretars von Salem las, lachelte er und sagte : "Muruganandaji, setze Govindan's Name auf die Liste der Gratisempfanger aller Zeitungen. Notiere ihn auch im Prasad-Verzeichnis. Alle unentgeltliche Literatur soll ihm zugeschickt werden. Ich will ihm auch Bucher senden. Ich will ihm schreiben, er solle wieder kommen."

O, Gott !

Wenn es die Erfahrung und die Erkenntnis der Einheit innerhalb der Verschiedenartigkeit gibt, so ist sie hier und nur in Siva.

Patita Pavana Sivananda !

Sonderbare Schuler !

Instinktiv nahern sie sich Siva, vielleicht fuhrt sie ihr Antaryamin (ihr innerer Herrscher) zu dem Einen Heiligen, dem Brahma Srotreeya, Brahma Nishtha Guru, der im Stande ist, Gott in ihnen zu sehen und sie deshalb zu schatzen, zu verstehen, und sie auf den richtigen Weg zu fuhren. Lest den nachfolgenden Brief :

Sri Rama.

Sri Swami Sivananda Saraswati.

Ich bin ein grausamer Mensch, der oft gelogen, andern viele Dinge gestohlen, die Mitmenschen in Schwierigkeiten und Unruhe gebracht und daneben noch viele Sunden begangen hat.

Ich kann meine Sinne und Triebe nicht beherrschen. ich bin in einer sehr schlechten Verfassung. Bitte, machen Sie aus mir einen Menschen des Gottlichen Lebens. Bitte, nehmen Sie mich als Ihr Schuler an. Fortan mochte ich nach Ihren Anordnungen handeln.—Bitte erlaube mir, Dich "Geliebter Meister" zu nennen.

O Swamiji ! Zeig diesem Pathira Dein grosses ANUGRAHAM.

O Swami, Du bist mein Gott, Sri Rama ! Bitte, rette mich. Dein Dir fur immer gehorsamer

—K.S.
Bangalore.

In dem Augenblick, als der Brief in Siva's Hande fiel, rannte er von Abteilung zu Abteilung, um seine seelenspendende Organisation in Vollbetrieb zu setzen. Eine ganze Woche von heute an, wird dieser Junger Swamiji's jeden Tag irgend etwas erhalten—an einem Tag Prasad, am nachsten ein Flugblatt, am dritten 'Divine Life,' am vierten einen Brief, am funften die Mitglied—karte und Erklarungen, am sechsten ein Buchlein und am siebenten die Wochenzeitung (the 'Forest University Weekly') Der Mann wird nicht imstande sein, irgendwie einzuschlafen : Dies oder das von Ananda Kutir wird ihn zu standiger Wachsamkeit antreiben. Er *muss* sich dieser (rettenden) Behandlung ergeben. Binnen kurzem wird er der Aeusserung Krishna's in der Gita zustimmen : "Sogar ein Durachari sollte als ein Sadhu (Monch, Heiliger) angesehen werden, wenn er MICH mit Ananya-Bhakti verehrt." Solcher Art ist das Wunder Siva's.

BIRTHDAY TRIBUTE

(Sri Swami Swarupananda, Deutschland)

Am 8. September jahrt sich der 71. Geburtstag Seiner Heiligkeit Paramhamsa Sivananda Saraswati's. Worin liegt seine Bedeutung fur die gegenwartige Welt, fur unser Jahrhundert mit seiner Zerrissenheit, seinen Gefahren, seinem drohenden Chaos?

Antwort: In der volkstumlichen Einfachkeit seiner Lehren. Sei gut! Tue Gutes! Sprich sub und weich! Liebe Alle! Hasse nicht! Uberwinde Arger und Zorn! Schlage nicht zuruck, wenn Du angegriffen wirst! Besiege Unwissen durch Aufklarung und Liebe, durch Verzeihung und Verstandnis!

Seine Worte sind gleich der Bergpredigt des Jesus von Nazareth. Sie gleichen den Reden des Gautama Buddha. Fern von intellektueller Schwatzerei oder Besserwisserei oder Uberheblichkeit klingen seine Satze klar und rein. Die Schriftgelehrten der Bibel oder die Sanskrit-Pundits Hindustans konnen nur einen verwirrenden Wirbel aus Verstandesklugheit erzeugen. Aber sie hinterlassen in uns ein Gefuhl der Hilflosigkeit. Der Seelenarzt Sivananda jedoch schenkt uns Frieden, verwandelt uns durch seine sanfte Ausstrahlung und sagt uns ganz einfach: Du bist gottlich! Du bist rein und gut! Alle Kraft und Erkenntnis wohnen in Dir! Erwache zu Deiner angeborenen Gottlichkeit!

Er sagt niemals: Du bist schlecht und ein Sunder! Nein. Er sieht nur das Edle, Erhabene in allen Wesen, gleichgultig, wer sie auch sind. Und darum, weil er nur Edles oder Erhabenes sieht, erwacht in den Sundern und Irrenden das verborgene Selbst, die schlummernde, gottliche Seele.

So einfach ist das alles. Und so grob zugleich. Nichts von kompliziert gefahrlicher Magie. Keine Spur von okkulten Kraften. Allein nur dies: vollendete Harmonie, Heiterkeit des Gemutes, Furchtlosigkeit, unsagbarer Frieden, Sicherheit, Schonheit, Liebe jenseits der Sinne, Ideen jenseits des allzu Irdischen.

Wenn Gott sich je in Menschen verkorperte, wenn ER sich uberhaupt in Menschen offenbart, dann hat ER es gewib in diesem demutigen, wunderbaren, zuruckhaltenden, taktvollen Hindu getan: In Siva, dem Zerstorer des Unwissens.

Viele Kritiker norgeln: Seine moderne Propaganda gefallt uns nicht! Er labt sich verehren wie einen Christus, wie einen Buddha, wie einen Mohammed! Er bietet in seinen Buchern nichts Neues! Seine Schuler vergotzen ihn!

Was ist da zu entgegnen? Naturlich sind seine Methoden neuartig, aber sie entsprechen der Zeit. Nicht er labt sich verehren, sondern man verehrt ihn, und er labt Jeden gewahren, weil er unendlich grobzugig und duldsam ist. Naturlich kann er nichts Neues bieten, weil die Wahrheit bis ans Ende der Tage immer dieselbe bleiben wird. Nur die Worte wechseln, nicht der Inhalt. Es existiert nichts Neues unter der Sonne. Vivekananda, der Hauptschuler Ramakrishnas, rief: Ein einziger Augenblick des Wahnsinns der Liebe schenkt uns Freiheit (Moksha)! Wer imstande ist, Gott oder einen menschlichen Guru mit dieser wahnsinnigen Liebe zu lieben, der wird, nach Aussage der Heiligen Schriften, erlost. Darum ist es vorteilhaft oder notwendig, den "Unsichtbaren Gott" oder einen irdischen Stellvertreter mit dieser erschutternden, hingebungsvollen Liebe zu ehren. Nicht um des fremden Gottes willen, sondern um die eigene Befreiung zu erlangen.

Der hochste Egoismus (Sehnsucht nach Gluck und Freiheit in Gott) erreicht durch diese Hingabe den Kulminationspunkt des hochsten Idealismus: Vereinigung mit Sat-Chit-Ananda, dem Ozean der Gluckseligkeit.

Kritik bringt keinen Segen. Niemand sollte den Splitter im Auge des Nachsten bemangeln, denn wahrlich, wir haben mit dem Balken im eigenen Auge genugend zu tun. Es wird stets Kritik und Kritiker geben. Auch Christus wurde kritisiert und verworfen. Wer an die Offentlichkeit tritt, wird kritisiert und meistens verurteilt. Das war so und wird so sein.

Darum: Versuchen wir, zu begreifen. Versuchen wir, zu lieben. Es ist wahrlich eine grobe Tat, heute in dieser Welt des materialistischen Sumpfes von Gott, Seele und Nachstenliebe zu verkunden. Und es ist eine noch kuhnere Tat, die gesamte Welt mit diesen einfachen, ewigen Ideen zu umfassen. Aber das tut Sivananda. Er sprengte den orthodoxen Rahmen des Hinduismus. Er schrieb fur Auslander in englischer Sprache. Er enthullte alle Geheimnisse der Yogi-Hohlen und Himalaya-Asketen freigebig, in kleinen Buchern erreichbar fur Grob und Klein, Arm und Reich. Vielleicht erkennen wir nun die Grobe und Einfachkeit in Sivananda. Alles Grobe ist verbluffend einfach. Und alles Einfache ist in Wahrheit grobartig. Lieben wir die Propheten Gottes, so wird Gott uns auch lieben. Gott offenbart sich durch seine Kunder. Er schickt uns von Zeit zu Zeit einen Messias, um uns zu erinnern, dab ER und WIR aus gleichem Stoff und gleichem Geist erschaffen sind. Ehren wir den Sohn, so nimmt uns Gott an der Hand in Sein Himmelreich und setzt uns auf den eigenen Thron mit den beglueckenden Worten: "Mein geliebter Sohn, DU und ICH, wir sind Beide EINS!"

Nennen Sie Sivananda einen simplen Monch. Er wird nicht bose sein. Nennen Sie ihn Arzt, und er wird sich freuen. Nennen Sie ihn einen Heiligen, Prophet oder Messias, Freund oder Lehrer; Welchen Namen Sie ihm auch immer verleihen mogen—ER ist DAS, was Sie von IHM denken oder erhoffen. Nennen Sie IHN in Gedanken, in Worten oder Briefen "Vater, Bruder, Mutter oder Schwester, Inkarnation oder einen groben Menschen, alles ist richtig. Denn ER ist Alles und Nichts zugleich—genau wie dasLeben.

CREED OF SWAMI SIVANANDA

I don't ask anyone to give up his faith, his religion, his worship, his way of living. I help everybody. Everyone can reach the goal according to his knowledge and understanding. All fundamental principles have the same background on the highest degree of evolution. Difference of opinions, dissensions and misunderstandings do exist only on the surface; they have no reality. They have nothing to do with Truth. This is my teaching. On account of this belief, I am an associate member of all human beings.—*Sivananda*

SPANISH TRANSLATION

Yo no quiero que nadie abandone su religion, su culto, su fe, su modo de vivir. Yo ayudo a cada uno. Todos pueden alcanzar su objeto facilmente siguiendo sus propios caminos. Los principios fundamentos de todas las sectas son los mismos en sus estados adelantados. Las differencias, disputas, discordias y disidencias existen solamente en la superficie, las formalidades, los habitos, vestidos y el suztento Estas exterioridades *nada* tienen que hacer con la realidad y la *verdad*. Eso es la base central de mi ensenanza. Por eso yo me asocio con todos.—*Sivananda*. (*Translation by Sri Charles R. Winter*)

HOMMAGE A SWAMI SIVANANDA

(Sri Swami Dayananda, France)

Chaque anniversaire de Swami Sivananda—cette fois, c'est son 70e—nous donne l'occasion de lui offrir avec notre amour toute notre gratitude, et nous permet de reflechir a ce que nous propose son incomparable enseignement. Je ne parlerai de Lui que comme "le Maitre unique de tous," et "le Maitre venere de chacun de ses disciples." Ces deux aspects ont les memes caracteristiques, et cependant, c'est ici que la personnalite de notre Gurudev s'avere riche de connaissance et de diversite.

Ecrivain remarquable, traducteur en Anglais des principaux ouvrages des Grands Maitres Hindous, Il a essaye de nous transmettre leur enseignement dans un langage clair et concret, conscient des difficultes de ses lecteurs vivant dans un monde physique et mental si different du sien. Il a entrepris cette tache avec une energie indomptable, une patience de trente annees de travail et un amour incomparable—l'Amour Divin qui est l'essence de son etre. C'est la, le secret de cette attirance qui fait que tous ses disciples, de differentes nationalites et religions, acceptent sans discuter son appel, et essaient de se mieux comprendre et de s'aimer,

soit vivant en famille,
ou en groupements,
ou entre nations.

Son Yoga de Synthese permet a chacun de trouver la voie a suivre correspondant a son temperament, a ses difficultes, a ses possibilites, et aux moyens d'avancer graduellement et surement.

Comme "Maitre venere" de chacun de ses disciples, ses oeuvres sont : "Sa presence," et l'etude de sa personnalite et de l'expression de cet amour divin en Lui est pour eux d'une eblouissante realite. Son hospitalite de "Grand Seigneur" est proverbiale. Chacun se croit le prefere—une boite de biscuits, des chocolats, un fruit savoureux—mais non ! Les noms et les formes n'existent plus pour Lui, et tout est UN, et nous sommes tous en Lui. Il nous reprimande par un regard ou par un peu d'humour qu'Il manie avec un grand charme. Ce sont de simples lecons qui impliquent ensuite de la part du disciple un examen de conscience douloureux mais efficace. Voici un exemple :

Un Swami cultivait dans l'Ashram, non sans difficultes, un petit jardin plante de rosiers. Une seule rose fut la recompense de ses efforts. Tres fier, il l'offrit a son Maitre ; Celui-ci l'admira, et apprecia en silence cette offrande delicate. Le Swami s'attendait a ce que Gurudev, en quittant son Bureau, emportat la rose, et la gardat pour Lui ; il souriait de plaisir a cette pensee. Son Maitre le regarda, et, sans mot dire, l'offrit a une visiteuse, qui, indifferente, la fourra dans son sac ! Belle lecon de detachement que seul un grand Sage comme Lui pouvait nous donner ! Rien ne nous appartient, et nous n'appartenons a personne.

Que Dieu nous donne la joie de conserver longtemps parmi nous notre cher Gurudev !

37TH ALL-INDIA YOGA-VEDANTA CONFERENCE

The 37th All-India Yoga-Vedanta Conference and Sadhana Week will be held at Sivanandanagar, Rishikesh, from 29th September to 3rd October, instead of in the last week of December. Representatives of religious institutions, spiritual aspirants, and all others, in general, are welcome to participate in the Conference after having informed us of their arrival. Following is the tentative programme :—

COMMON FEATURES

4-30 a.m. to 6 a.m.	Group meditation, Japa and prayer.
6 ,, to 7 ,,	Asana, Pranayama and other Yoga-exercises class : demonstration and training.
7-30 p.m. to 10 p.m.	Satsanga : discourses on general spiritual topics, special music performances, Sankirtan Bhajan and Puja.

29th SEPTEMBER, SUNDAY

7 a.m. to 7-30 a.m.	Prabhat Pheri
8-30 a.m. to 10-30 a.m.	Gita Swadhyaya and discourses on the teachings of the Bhagavadgita.
3-30 p.m to 4 p.m.	Mantra-writing.
4 ,, to 5-30 p.m.	Lectures on the philosophy of the Upanishads.

30th SEPTEMBER, MONDAY

8-30 a.m. to 10-30 a.m.	21st session of the All-World Religions Federation.
3-30 p.m. to 4 p.m.	Mantra-writing competition.
4 p.m. to 5-30 p.m.	Discourses on Bhakti Yoga.

1st OCTOBER, TUESDAY

8-30 a.m. to 10-30 a.m.	19th session of the All-World Sadhus Federation.
3-30 p.m. to 4-30 p.m.	Discourses on Karma Yoga.
4-30 p.m. to 5-30 p.m.	Discourse by Shad-darshanacharya Raghavacharyaji.

2nd OCTOBER, WEDNESDAY

6 a.m. to 7 a.m.	Competition in Yogasanas.
8-30 a.m. to 11 a.m.	Saraswati Puja : Satsanga.
3-30 p.m. to 5-30 p.m.	Discourses on Raja Yoga.

3rd OCTOBER, THURSDAY

8-30 a.m. to 10-30 a.m.	Discourses on the Shakti aspect of the Reality and on the concept of the Goddess Durga ; special Puja and Havan at Viswanath Mandir.
3-30 p.m. to 5-30 p.m.	Discourses on spiritual life and Sadhana.

Secretary, Divine Life Society,
P.O. Sivanandanagar, Dist. Dehra Dun, U.P.

INITIATIONS

The following is the continued part of the list of ersons who were given Mantra-initiation by Sri wami Sivanandaji Maharaj since January 1955 ll date :

LADIES GROUP (Contd.)

Srimati A.V. Kavery Ammal, Palghat ; , Kunjammal, Trichy ; K. Mohini, Udipi ; Irs. M.K.Vellody, New Delhi ; Devayani nandam, Tellicherry ; Mrs. Suman, Baroda ; abita Rani, Calcutta ; Prem Khosla, Ferozeur ; Murali, Nirmala, and Lakshmi, Calcutta ; avitri, Villupuram ; K.G. Subhadra, Coimbare ; Anasuya, Mithila, Pritimala, Urmila, nd Mrs. Anasuya, Madurai ; Dharmambal, Iettur ;

R. Vijaya, Triplicane ; Rama Lakshmi ; ukmani, Coimbatore ; M. Raghavamma, udivada ; Indu Bai Vohra, Bombay ; Mrs. rautmann, Germany ; Mrs. Hoffmann, ermany ; Chandra, Delhi ; Radha, Madras ; dma Ramanujam, Madras ; Rajeshwari apoor, Calcutta ; Mrs. N.T. Pillai, Durban ; dma Vasudev, Hongkong ; Lakshmi, Fiji lands ; Mrs. Ramamurthi, New Delhi ; soti Bai, Madhya Pradesh ; Lalita Rajeshwari, ew Delhi.

SANNYASINS GROUP

The following is the list of persons who received nyasa-initation from Sri Swami Sivanandaji aharaj after January 1955 :

Swami Shantananda (Shanta Duara, lhi) ; Ambikananda (Kamalamma, Roorkee) ; tyaswarupananda (Ram Pratap Bhanot, njab) ; Bhagavatananda (Venkatarama stri, Ayikudi) ; Sevananda (Pichu Ammal) ; hyutananda (Venkataraman) ; Shankaranda (Shankara Iyer); Kalyanananda (Gopal); valananda (Diwakar) ; Gurusharanananda iridhari) ; Jnanananda (Vaitheswaran, ylon) ; Nityananda (Balakrishnan) ; Ramandrananda (Srinivasamurthy) ; Mokshanda (Narasimha) ; Ramaswarupananda ama Raju) ; Sangitananda (Rajamani agavatar) ;

Gurusharanananda (Subramaniam, Calcutta); rihara nanda (Harihara Iyer) ; Brahmarupananda (Vedanta-bhushan Sindhi ai) ; Shraddhananda (Pathak) ; Sadasivananda (Sadasiva Chaitanya) ; Ganesananda (Krishnamurthy) ; Namonarayananda (Krishna Chaitanya) ; Paramatmananda (Jagannathan) ; Sambuddhananda (Sankara Sastri) ; Gurupremananda (Yashoda) ; Sivanandini (Shanti, Delhi) ; Sivasarananananda (Devaki) ; Ramapremananda (Pushpa) ; Satchidananda (Shambhu Dayal) ; Brahmananda (D. Venkatakrishna Row) ;

Satchidananda (C. Venkatalakshmi Prasad Row) ; Akhandananda (Ramakrishnan, Kondayur) ; Nityamuktananda (Gopalan Nair, Ottapalam) ; Swayamprakashananda (Jayantilal, Surat) ; Ramananda (Balgovind Kumar; Bihar) ; Raghunathananda (K. Rangachari, Madras) ; Sivananda-Sivanjali (Mukta, Delhi) ; Sadasivananda (Sambasiva Iyer) ; Ramasarananananda (M.R. Sastri) ; Ayyappananda (Ayyappan Varma) ; Murugananda (Sengal Rajam) ; Atmananda (Mahavir Baroza) ; Krishnananda (Khanna) ; Sevananda (Gomati) ;

Sivananda-Radhananda (Mrs Hellmann, Montreal) ; Sahajananda (V. Srinivasan, Durban) ; Sivanandini (Pushpa) ; Sivasubramanyananda (Subramania Iyer) ; Adwaitananda (Hari Singh) ; Dayananda (Roger Broques, Paris) ; Ramananda (of Virudhunagar) ; Guruparananda (Chellappa Iyer) ; Shantananda (Chandrasekhar) ; Swarupananda (Erich Pierschel, Germany) ; Omkarananda (Mrs. Hanna Herrmann, Switzerland) ; (Krishnananda (Krishnamachari) ; Jagadananda (Jagadish) ; Vidyananda (Ramanatha Iyer) ; Ramakrishnanda (R. Ramakrishnan, New Delhi) ;

Abhedananda (Bholanath Sharma) ; Sivananda-Hridayananda (Dr. Chellamma) ; Sevananda (Sannyasi) ; Vasudevananda (Srinivasa Iyer) ; Satchidananda (Desai) ; Sivapadananda (Desai) ; Sivapadananda (Sadasivaswami) ; Sivananda-Sevakananda (Devidas, Amritsar) ; Shankarananda (Jai Krishna, Patna) ; Narayanananda (Banbihari Patnaik) ; Ompremananda (H. Dinani) ; Ramananda (Ramdas) ; Murugananda (R. Murugeshan) ; Krishnananda (Krishnaswami) ; Sivananda-Umananda (Mrs. Anna Batty, Australia) ; Krishnanda (Krishna (Chaitanya) ; Murugananda (Krishnaswami) ; Balananda (Balaji Rao).

[List of Initiations Concluded]

SEVENTYFIRST BIRTHDAY OF SWAMI SIVANANDA

The 71st birthday of His Holiness Sri Swami Sivanandaji Maharaj will be celebrated in a befitting manner on the 8th of this month at Sivanandanagar, Rishikesh. The programme will include four sessions of prayer and Satsanga : 4.30 a.m. to 6 a.m.—common prayer, group meditation, chanting of hymns, etc., followed by Prabhat Pheri ; 9 a.m. to 11 a.m.—Pada Puja of Gurudeva ; 12 noon—Mahatma Bhojan ; 4 p.m. to 6 p.m.—discourses on the life and teachings of Gurudeva; 7.30 p m. to 11 p.m.—general Satsanga, including Sankirtan, Bhajan, special music performances, discourses, etc.

Disciples of Sri Swami Sivanandaji Maharaj, and all spiritual seekers, in general, are cordially invited to join the birthday celebrations after having informed us of their arrival.

The Branches of the Divine Life Society may celebrate the occasion in a similar manner besides holding public meetings, and printing leaflets and pamphlets containing the teachings of Gurudeva for free distribution.

Voluntary contributions towards the promotion of the Divine Mission of His Holiness will be thankfully accepted by :

The Secretary, Divine Life Society, P.O. Sivanandanagar, Dist. Dehra Dun, U.P.

WORLD PARLIAMENT OF RELIGIONS COMMEMORATION VOLUME

The long-awaited great work on the major religions of the world as well as on the various spiritual, social and cultural topics, in general, is now available to the public.

Originally intended only to commemorate the unique "Parliament" of Religions, which was held in April 1953, at Sivanandanagar, Rishikesh, the Volume was later enlarged to accommodate a number of other papers on the major religions and allied topics by eminent scholars and thinkers of the East and the West.

The Volume has been divided into 18 sections covering a space of nearly 700 pages, crown-quarto or double the usual book size. The religions covered are : Hinduism, Buddhism, Jainism, Confucianism, Taoism, Shintoism, Zorastrianism, Judaism, Christianity, Islam, Sufism, and Sikhism. Some of the other sections are : Universality of Religion ; General Contributions on Religion and Other Allied Subjects ; and the Proceedings of the World Parliament of Religions.

On every major religion, there are one or more essays by Sri Swami Sivananda, besides a large number of contributions by over one hundred scholars of eminence. Among those whose contributions appear herein are :

Dr. C.P. Ramaswami Aiyar, Dr. Joseph Busby, Dr. Raymond F. Piper, Shuddhananda Bharati, Dr. Haridas Chaudhury, M.K. Spencer, Masaharu Taniguchi, Dr. T.M.P. Mahadevan, Dr. Haridas Bhattacharya, Duncan Greenlees, C. Rajagopalachari, Dr. K.C Varadachari, Dr. S. Radhakrishnan, Dr. Mohammad Hafiz Syed, Simon Hewavitarne, Edward Greenly, Dr. Ooi Keng Seng, R.R. Diwakar, George Zutzaler, Prof. Chou Hsiang-Kuang, Rev. Dastur Khurshed Dabu, Irach J.S. Taraporewala, Dr. A. Simon, Rev. Pakenham-Walsh, Dr. Syed Abdul Latif, Prof. N.B. Bhutani, Dr. C. H. Yeang, Tan Ee Leong, Prof. Feroze C. Davar, Mark Halpern, Dr. Hari Prasad Shastri, Dr. M.M. Bhattacharya, Esme Wynne-Tyson, Prof. Jean Herbert, Dr. Frederich Spiegelberg, Dr. John H. Manas, Dr. A.C. Das, K.M. Munshi, Arthur Moore, Prof. Edwin A. Burtt,—besides several others.

A new feature in this Volume is a section dealing with the "Religion of Sivananda," which is rather an essay on the philosophy of the universal religion and its practical aspects, bearing on the evolution and the welfare of humanity,—as lived by the Swami.

The Volume is, indeed, a reference edition for the students of religion, and for schools, colleges and libraries. Interspersed with quite a few illustrations, it is handsomely bound and jacketed.

Over half the number of copies printed are already booked for sale. The Volume is on sale from the 1st of July. If you wish to avail a copy, send your order immediately with 50% of the price in advance.

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